

ACTA PALEOHISPANICA IX. A review of the Semitic Inscriptions.

HERBERT SAUREN

Université Catholique de Louvain-la-Neuve, emeritus

BIBLID: [0571-3692 (2007) 103-169]

RESUMO: Paleohispanica 5, 2006, Zaragoza, apresenta as “Actas del IX Colóquio sobre Lenguas y Culturas Paleohispánicas”, Barcelona, Outubro 20 até 24, 2004. As fontes principais dos nove colóquios são os documentos principalmente encontrados na Península Ibérica; a escrita recebe por isso a denominação escrita ibérica. As línguas dos documentos são geralmente línguas semíticas excepto algumas inscrições pós-latinos. A revisão limita-se à epigrafia e filologia dos textos publicados nas actas do 9º colóquio, apresentando a leitura correcta em transliteração internacional e a tradução dos textos semíticos. Torna-se evidente que os autores e organizadores pretendem vaidosamente obter resultados nas áreas da história, numismática e arqueologia sem ler e perceber a mensagem das fontes.

PALAVRAS-CHAVE: História da Península Ibérica 300 a.C até 200 d.C. Línguas semíticas de varias regiões do Próximo Oriente, outras que a língua Púnica dos Cartaginenses. Fontes da história, numismática e arqueologia.

ABSTRACT: Paleohispanica 5, 2006, Zaragoza, publishes the “Actas del IX Colóquio sobre Lenguas y Culturas Paleohispánicas”, hold at Barcelona, 20th to 24th of October 2004. The principal sources of the nine colloquia are the documents meanly found on the Iberian Peninsula, the script is therefore called Iberian script. The languages of these documents are Semitic by exception of some Post-Latin inscriptions. The following review is limited to the epigraphic and philologic part of the 9th colloquium giving the correct international transliteration of Semitic langauges and translation of the texts. It proves that the authors and organizers pretend in vain to get archaeological, historic and numismatic results of ancient Hispania, whithout reading and understanding the sources.

KEY WORDS: History of Spain and Portugal 300 B.C. – 200 A.D., Semitic languages on the Peninsula from various regions of the Near East, others than Punic. Sources for History, Numismatic and Archaeology.

The book counts 1153 pages. The review and critic concerns all the here published or republished inscriptions in Iberian script, and does not include other subjects even if they are based on wrong linguistic opinions.

The colloquia were intitled first as concerning Pre-Roman languages and culture, or as languages and cultures on the Iberian Peninsula and recently Paleohispanic. The authors speak about "Celtiberian, Tartessian, Iberian, Paleohispanic, and Lusitanian" languages, concerning the same inscriptions; they show that they are not certain at all. The script is classified following different regions of the Peninsula, as if they did have any contact, some authors' guard a period about 600 B.C. for some inscriptions, while the legends on coins prove that the script appears much later.

The identification of the writing is not better defined. First the letters were defined by the unsubstantial idea that the legends of all coins bare the name of a town; the letters of the Latin of later name of a place name, where the coins had been found accidentally have been chosen to read the texts. Only if the township was the emitter, the name is written. Later a broken inscription has been found with more or less 30 writing symbols; this text served then to read the signs as vowels, and syllables. Worse, the sinistrorse direction of Semitic texts, which is commun in the Iberian script, has not been observed correctly; every region got a different definition of many letters. The result is obvious, nobody understands the interpretation presented in Paleohispanica. The next colloquium is announced for the end of 2007 in Lisboa; the organizers are Latinists; they declare that they do not understand Pre-Roman languages. How can the take the scientific responsability? The research of history and culture will be blocked for more years.

The reading of the Iberian script: general remarks.

1st The direction of the script: As the authors do not know the language, the result is generally not understandable. They determine the direction following to the characteristic parts of the letters, which are at the left or at the right. If the lines are at the right side, they think that the writing runs from the left to right; if they are at the left, they accept the sinistrorse direction from the right to the left. This method gives not always the right result; to use it exclusively is wrong. Some authors judge that the side, where the lines are bound, should be the starting point of the writing and reading. But also this reason betrays as the dictionaries prove.

The older inscriptions, found in the South of Portugal and Spain, have mostly the characteristic lines at the left side and the sinistrorse direction is accepted.

The slab of the distribution of ground, S 2.1, DT 48-49, shows the sinistrorse direction around the drawing of the landlord, but the same letters have the characteristic dash at the right side in the last uprising line to read from below to above, from the left to the right. S 1.44, MLH, J. 55.1, MAP, Badajoz, D. 4439, presents two inscriptions. The older one in a straight line runs from the left to the right; the younger one in reuse of the stone, runs in sinistrorse direction; both corresponding to the characteristic strokes and to the words to read. Only some letters of the more recent inscription in Eastern Spain are different. S 1.20, MLH, J. 53.1, cf. below 139, note 4, has the outer line in sinistrorse direction and the inner line is written from the left to the right; only in this way the dictionaries offer a comprehensible translation. In both cases the characteristic strokes are opposite to the writing direction. In conclusion, both directions of writing and reading exist in older and younger inscriptions. The strokes, at the side of the stem, do not determine the direction of the writing. It might be that the writing direction of Greek and Latin script had influence of the position at the right. The dictionaries decide, because only the reading in the correct direction is understandable. Any text has only one direction of writing, which offers an understandable message; the reading in opposite direction, generally accepted and interpreted as Indo-European, is fault.

2nd Determine the letters: Some authors determined the signs of the Iberian writing from the legends on coins long before MLH, 1975. The idea was that the legends noted the name of the town. This method worked only for most of the Punic factories and towns. The coinage needs to note the emitter; only if the township, lead by a counsel of magistrates, emitted the coins, the name of the town stands as legend. Many towns were ruled by a governor and his title is coined. Most of the Iberian legends contain maxims; refer to taxes or reduction of weight, but no names of towns are mentioned. Later, after the discovering of the Espanca stone, a mixed list of vowels, consonants and syllables became the base of the wrong transcription, S 1.49, MLH, J. 25.1, but cf. ArBe 169-170, XELB 4, 97-98, 100, and here below.

Certainly, if someone uses systematically the same unit of transcription, may be a letter, symbol or number, he receives regularly the same repetitions of 4 or more signs in a row on other texts. But with this method the error is only repeated. The Iberian writing is alphabetic; each sign is a letter responding to phonemes of Semitic languages, cf. ID 519-534, and www.histoiredudroit.org/Antiquité/nouveau/IbericaSemitica/Écriture.

Ones a letter is determined, it can be used everywhere, where it appears, in any inscription. Every time, the dictionaries will answer with a correct word, giving a good sense for the whole inscription. The transliteration, which I apply, fulfils these conditions in all the thousands of documents, which I read.

This transliteration is used internationally by Semitists and Arabists, and permits to join North-West and South-West Semitic lexemes, cf. below. Needless to say, that the documents can only help to understand the history, and put the Palaeo-Hispanic studies on a solid base, when correctly read, understood and interpreted.

3rd The languages: The people coming to the Peninsula originate of variant regions of the Near East. Everyone knows that Punic people from Carthage were here on the Peninsula, but Punic language was not the only Semitic language spoken and written. We can distinguish the North-West Semitic languages, nw., and use the dictionary DNS, which gathers contemporary inscriptions, including Punic lexemes which occur outside of Spain. There are more inscriptions in South-West Semitic languages, sw.; the contemporary inscriptions are not yet collected in a dictionary and we use therefore the DAF, which notes not only literary texts but also the saying of the people. Moreover, as ArBe shows, this statement has been controlled and verified by A. Sidarus, university professor of Arab language, and Arab as his mother tongue.

Indo-European native language or even languages were certainly present on the Peninsula in pre-roman and pre-imperial times. They are not proved at all by the publications which exist up to now. Names which the Romans gave later to these people exist, but there is no prove of written items by exception of relative late inscriptions and some Post-Latin words. The review of these texts, published in PAL 5, will be done separately.

4th The writing: Many times more than one letter stands for the same phoneme. This fact is not astonishing as so many people came from different regions. The writing system from the 2nd millennium from Byblos, which I deciphered long before I saw the first text in Iberian script, cf. LM, note about 20 letters which are equal in form and use. More recently, inscriptions found in the south-east of Turkey, show identical letters; the date from about 500 – 450 B.C., cf. MAET 52-58. Some letters from the inscriptions of the Yemen, the Old South Arabic script, are also identical with Iberian characters; they are nearly contemporarily, cf. RAP, 25-39. I am sure that we do not yet know all the sources of the various writing systems. The script, which the Punic cities used, generally attributed to the Phoenicians is very different from the types of the script used on the Peninsula and elsewhere; they originate from other regions of the Near East. The Punic, and, developed from it, the late Punic script, are evolutions from the script of ancient Palestine, from Canaan. A second cycle originates from South-West Semitic people, living in the Arab Peninsula, the Northern region of the Euphrates, Syria and Turkey. Many people of these regions wrote the Iberian inscriptions.

5th The phonetic writing: The inscriptions present no common orthography.

Every scribe wrote as he heard and interpreted the sounds following to his pronunciation. This fact is also natural, because many people originate from very different regions. We have to observe and to accept the confusion within the groups of phonemes, labials, dentals, gutturals, sibilants, and laryngeals, and very often between the *alif* and the *ayin*. The archaic Semitic languages had not yet the later systematized roots of three consonants. Vowels are rarely written and the semi-vowels, *w* and *y*, are mostly suppressed. Moreover the economy of space and work provoked omissions of equal consonants in contact position.

6th Dating the inscriptions: In a first attempt, MLH, 1975, tried to date the legends on coins into the first half of the 1st millennium. Untermann, J., himself, p. 13-14, accepts now the dating proposed by the more recent publication of DCH. Even the older inscriptions on stone, found in the South-East of Portugal and Spain, should not be dated far from the coins. I accept the oldest inscriptions about 260 / 250 B.C., when the 1st Punic War changed brutally the millennium old peaceful habitues of trade. A short note of Untermann, J. seems to be forgotten, cf. MLH, 1997, 110 and note 52, and for the coin in question, CAT 133-140. The coin can be dated about 170 / 160 B.C; it is coined following the model of Gadir, DCH, 2, 150, 6.^a A 37, to date about 175 B.C. Gadir retakes the trade between the 2nd and 3rd Punic War; funeral slabs of Bensafrim, S 1.48, MLH, J. 1.1, and Fuseta, S 1.36, MLH, J. 8.1, prove it. Writing and languages are identical as coins and texts prove.

7th The continuous script: Some documents mark the end of words or sentences by strokes or points. It is an error to accept that these marks are always written. Dictionaries and grammar help to separate the words. The Iberian inscriptions rarely divide words at the end of the line.

8th The transliteration system: The international transliteration system for all Semitic languages permits the alphabetic listening of all texts. DNS uses the system for the North-West Semitic Inscriptions. The same system is used for Arab studies adding the letters of the more complete phonetic system. Cf. TAS.

Beltrán Lloris, F., 21-56.

Cultura escrita, Epigrafía y Ciudad en el Ámbito Paleohispánico.

It seems impossible to present full commentaries to all the inscriptions cited in the many articles published. One exception will be made to S 1.49, MLH, J. 25.1, cf. Beltrán Lloris, F., p. 25, who refers to Correa, J., OEP, 288. All transcriptions of PAL 5, follow this erroneous proposition. This inscription has been transliterated, and translated in XELB 4, 97-98, 100, and commented in ArBe 169-170. It seems that "foreign" publications are neglected. I refer to Almagro-Gorbea, M., PAL 4, 44, cf. now IG, 145-162, and to Hoz, J. de, REH 367-369. The two last named authors defend the origin of the script during the period of

orientalization, a theory, which seems to be abandoned by most of the authors of PAL 5.

— The first argument against the erroneous interpretation as a syllabary comes from the history of writing. As Beltrán Lloris, F., exposes precisely and by many examples, but not exhaustively as everyone can imagine, there exist many forms of writing, ideograms or logograms in cuneiform and hieroglyphic writing, syllabic writing in the Anatolian hieroglyphs and in the early Greek inscriptions, alphabetic writing in Byblos from about 1750 B.C, and in Ugarit, 1400 – 1200 B.C. From the first alphabetic inscription on, found at Byblos, all new writing systems of the Near East are alphabets; it means one letter for each phoneme. The Greek Linear A and B, of the 2nd millennium B.C., have been abandoned. The early inscriptions found on Crete are already alphabetic. There exist nowhere in Antiquity a writing form, mixed of vowels, consonants and syllables, cf. already ArBe 169-170. Dating the Espanca inscription in the 6th century B.C. is more than doubtful, and Beltrán Lloris, F. adds cautiously question marks. The interpretation, based on a hypothetical theory, is wrong.

A second argument comes from the sequence of the signs. The alphabetic writing needed tables to use for the scribes and mainly for the sculptors on stone. This means that shortly after alphabetic script came into use, also alphabetic lists existed, which were probably different from one town to the other, but guarded more or less the same sequence of phonemes, cf. LM for the script from Byblos and the evolution of this script in Ugarit. ID, 528-533, shows alphabetic lists, one made for the sculptor, with the same sequence as the alphabet of Ugarit. Cf., above for the whole alphabet of the older and younger inscriptions. The evolution of the alphabetic script in various regions of the Near East and especially in the Eastern region of the Mediterranean is generally omitted by the authors, referring only to Phoenicians.

More arguments are that a syllabary or an alphabetic list can never repeat a sign or a letter, but the Espanca inscription does. Finally, some authors omit the last two letters after a long break, which the photograph shows and proves that the inscription had much more signs. It seems obvious that the stone broke during the work and the apprentice tried to repeat the letter of his master on the broken upper part of the stone.

The most recent lists, PAL 4, 44, REH 368, show that the wrong interpretation of the Espanca text, can not determine all the phonemes and that there exist other signs not included in this pretended list. I note that Beltrán Lloris, F. admits that the inscription from the second hand may come from an apprentice of the sculptor, as already said in XELB 4, 98.

For all these reasons the Espanca stone is the sketch of a funeral inscription, using the pattern of inscriptions in spiral arrangement of the letters, well known

in this region and time. Why should the scribe choose this type for a list of letters? The tables used for sculptors to engrave stone had other forms; cf. S 4.2, MLH, J. 7.4, ID 528-533; S 4.3, MLH, 1997, 108, 20. Each word is listed following the dictionaries and controlled by the grammar of Semitic language, cf., below.

a q l² d m a² g z n h l l š t² w² h² q d b n p h t h z š³ z² n l j w² n

"I will speak about this what hurt us: There is no friend, no brother any more, (we are) alone, abandoned, overturned. In front of (the ashes,) left over of the princess[...]we."

Beltrán Lloris, F., 37-38, id., PAL 4, 50-51, id., IEP 122-123.

The stone inscription, S 6.3, MLH, K. 16.1, cf. De Bernardo Stempel, P., p. 545, Museu Arqueològic d'Eivissa I Formentera, n.º inv.: 4.967, is the only inscription fully cited in this article with references to two previous publications.¹ The limestone slab measures 31 x 27 x 6,5 cm., has 5 lines of script, which are limited ahead and above by horizontal strokes; the 4th line is limited twice, even if the third line seems more important.

MLH proposes to see a funeral stone. He does not cite any parallel to prove the form of the stone and the pattern of words and sentences. He could name the funeral stones from Sagunt, S 6.10, MLH, F. 11.2, 42 x 44 x 20,5 cm.; S 6.11, MLH, F. 11.3, 38 / 43 x 48 cm.; S 6.12; MLH, F. 11.5, 17,0 (preserved) x 38,5 cm., with the same words on the preserved part; S 6.13, MLH, F. 11.4, 16,5 x 27 cm. (preserved); S 6.14, MLH, F. 11.7, 17,5 (preserved) x 25 cm., type of a small altar. Unfortunately MLH notes only once the thickness of the stones and this one is very different from the type of the Ibiza inscription. The type could be the small altar in every case, which can not be accepted for the Ibiza monument. No typical word from the funeral inscriptions of Sagunt can be found.

Beltrán Lloris wishes to see names and he adds l. 4 ke(ntis), cf. Lat.: *gentis*. There is no explication of the names. Names are rare in Iberian inscriptions. The author argues that in absence of an epigraphic tradition in Ibiza, the writer had to take recourse to either Iberian either Roman writing. He copies the transcription of MLH and adds the letters in l. 4.

The lines, ruled horizontally, do not occur on Latin inscriptions found on Ibiza, but some of these inscriptions prove the contacts with the Near East, cf. ERE.² The lines occur in the region of Valencia. The form of letters is equal, in

¹ Many authors forget to note the museum of conservation and the inventory number. Philological science urges that the control by new and better photographs, autopsies etc. should be always possible.

² Cf. ERE 32-33, inscription n.º 3, a funeral inscription found on Ibiza, and l.c. 104, n.º 39, another funeral inscription found at Sidon, Saïda, in the Lebanon. The inscriptions refer to the same persons. I note the name of Tironi / Tiro. The dead of the inscription n.º 39 was a procura-

many cases, from this region. The authors presume that the inscription runs from the left to the right as Latin inscriptions do. As a matter of fact, the lines are bound at the left and the last line is only half inscribed. But, the inscriptions in Iberian script in general and especially those from the Valencia region are written in the opposite direction, *sinistrorse*, from the right to the left. The sculptor is not the author of the text; he copies from another support. It seems less probable that he made a sketch, when he listened to a dictate of the author. It is not necessary that he could read the letters and understand the text. Realizing the engraved text, the sculptor had his own conditions. Normally, he lined the text out with a piece of chalk. He wished to see the finished letters, while working. If he was right handed, he started at the left. In this and in almost all inscriptions no word is cut from one line to the other if we accept *sinistrorse* direction. But, the lines are not filled in equilibration; some letters are torn out to fill the line; it happens mostly on the last letters cut at the right side. For all these reasons, I prefer the *sinistrorse* direction; the dictionary is decisive and answers only when reading in this way.

The inscription is a manifestation from people in service to provision the navigators and merchants who pass the island. The trade route seems of little use at the time of the inscription.

š z³ n t² p h // w^ˆ z³ l² b d // n A² n h h² g // m l² ˆ l š z³ // š z³ N

"Drought, we are dying. Even a strong man goes down. We are ill supplied. Irsome of the drought of the privation."³

DCH 2, 113-119, registers the coins of Ibiza and dates them from the end of the 4th century B.C. to the reign of Claudius, 41 – 54 A.D. The name 'y b š m / 'y b š t², "Island of the perfume(s)", cf. AY, 279-286, arrives for the first time on the legends dated about 90 B.C. in late Punic script. The word b š t / b š m, sing. f., pl. m., is indicated from the first coining on by the Egyptian hieroglyph of the god Besh. Traditionally the Island of Ibiza is under influence of Carthage, and the late Punic script proves it, decades after the destruction of Carthage, 146 B.C. The writing with the Egyptian hieroglyph proves also the relationship with the Near East, with Egypt and with Tyre, where the Egyptian influence was common, cf. the Latin inscriptions and S 5.2, MLH, G. 14.1: a m y n // m l² g t r, "Amūn, king of Tyre".

J. A. Correa, 138-154.

Del Alfabeto Fenicio al Semisilabario Paleohispánico.

tor in the time of Augustus, he took care of the burial n.º 3 in Ibiza, years before.

³Two times a letter is written as in Latin inscriptions. The letter *h* is written without stem in l. 3, cf. the recent found hand spore of Hisn Atiba. The letter *b*, l. 2, closes the rectangular below, an old form, rare in Iberian writing. One word, š z³, arrives three times and determines the content of the inscription.

The theory of a mixed syllabary with vowels, consonants and syllables is wrong; such a writing system did not and does not exist anywhere, cf. above and ArBe 169-170. The comparisons with the Punic or Canaanite script, named less correctly Phoenician, can not help, as the system is different from Iberian script with very poor contacts. Every thing starts in older times and modifications arrive later. We can never explain any older writing system based on more recent forms, even if the younger evolved from the older one. The origin of the Semitic writing system, which we encounter in the Iberian script, is much older than the Canaanite system and origins from other regions. I wish to give the right reading of the only full cited text.

p. 139, note 4, the author cites the funeral inscription, S 1.20, MLH, J. 53.1, found at Alcalá del Río, but lost on the way to Madrid. The drawing seems to represent the type of a stela with a bow on the top. Following to the typology of the funeral monuments of the older period, this stone inscription dates about 200 B.C.⁴ The outer inscription runs sinistrorse, only the inner inscription line is written from the left to the right. The dictionaries answer only, when reading in this way.

The author changes little the fault transcription of MLH, which had been done following to an earlier publication of himself, ALC. There is no tentative of translation. Both authors read the outer line in dextrorse and the inner line in sinistrorse direction. As they do not understand the language, the only hint seems to be the direction of the strokes at the side of some letters. They neglect the two letters at the end. The drawing of F. Pérez Bayer, republished in MLH, should be turned by 90° so that the beginning and the end of the inscription are at the bottom.

The dextrorse writing direction occurs several times on the stone inscriptions of the older period,⁵ but the position of the characteristic strokes is singular in this period. Genetically, this position is older; the reader encounters the letters, which are pictures. For instance, he sees the head of a man before him, which is the picture of the letter *r*. This archaic position of the characteristic strokes is regular in the region of Valencia during the 1st century B.C., but also frequent in the region of Alcoy, Alicante.

When Amilcar Barca came to the Peninsula and founded the town of Cartagina in 237 B.C., he organized the trade in his favour and in the profit of his fam-

⁴ S 1.21, MLH, J. 4.4, from Cômoros da Portela, Silves, Faro, has also the shorter second line inside at the left side of the outer line. Cf. S 1.8, MLH, J. 4.3, from the same place, which is one generation older and dates about 225 B.C.

⁵ Examples are: Abobada I, S 2.1, MLH, J. 12.1, ArBe 173, 183, II-1, the uprising line at the left, to date before 200 B.C.; Siruela, S 1.44, MLH, J. 55.1, the older inscription in one line, to date about 200 B.C.

ily. People of South-West Semitic language, working at the upper Guadiana had to flee to the South. Other people were installed. Their funeral stones show the stele with a bow on the top. The stone of Alcalá del Río belongs to this group, even if the conventional phrase at the end is slightly changed. We may accept that the people came to the Guadiana about 235 - 225 B.C., and that they had to flee from there after the end of the 2nd Punic War.

a n a t² š a l² a h² a r m š n^c a² a g a t² h a n² r h n a y h t m t n d
‘ t a r a n d z² // t g r a r h d t² h z² r b

“Where are you, pray for us, brother, I wish it. Completed is the (flight to the) zenith. You were our life, our peace. Alas, the way of our death. What you gave, we saw, what you joined is the security of clients. I will see the gladness in the front of the Great.”⁶

J. L. García Alonso, 236-258.

Indoeuropeos en el Nordeste.

The author refers to his book, GCP, where he reconstructs the geographic view of the historiographer C. Ptolemy, 2nd century A.C. He cites three legends of coins, cf. below M 1-3, pretending that the names collected by C. Ptolemy date from very ancient time and refer to prehistoric Indo-European, Celt-Iberian people. Obviously, we do not know how the historiographer made his investigations nor if his sources and dragomen were credible. He refers to his time, citing towns, inhabitants of towns, existing then; it seems very unlikely that he could gather much older information. Older geographic information exists, eg: of Polibio, of Artemiro, 2nd and 1st century B.C., but these works are not complete, and even if Ptolemy knew these works and used them, he does not name his source. Unfortunately, the references to the legends of coins can not help at all. The transcriptions in recent publications are wrong. Three examples out of the many citations are certainly not decisive. The historiographers give the geographical situation of the Roman imperial period; we have to accept this limitation with the necessary scientific and critic methods.

M 1, p. 231, Laietani. The author cites MLH, A 13, he should note DCH 2, 262-264. There is no doubt of the name, Laietani, cited by the historiographers, but the reading of the legend is wrong. CNH, 191 cites three different forms of the legend. The writing is in every case sinistrorse and reads: *n k² š h.² m r g*, “Death for the one, who prevents the circulation”. The legend M 3 b expresses

⁶ The text confirms perhaps first contacts which Rome; the people became clients. The last word *r² b*, makes a confusion with the Latin majuscule *D*. The older and more recent form appears of *h*. The rare form of the letter *y*, is identified by the context. The scribe cut a word from line one to line two.

the same idea. The writing of the oldest form, DCH, 1.^a 1 – 2.^a 4, CNH 191, 1, is correct. DCH, emission 3.^a 5-6, omits the small inner stroke of k^2 . DCH, emission 4.^a 7 – 5.^a 10, adds the error to read l^2 instead of g at the end. The orthographical variants are due to the fact that the legend continues as a traditional element, while the script and the language are in decline, out of use and nearly forgotten in this region.

The writing with the Greek Λ , equal in form with the Iberian l^2 , occurs in the most recent emissions. To base on this young coining the connection with the reading of the historiographers is more than doubtful. It may be that the historiographers or their dragomen read already against the original writing direction. It may be that the young coining tried to combine name and legend, when people did not understand any more that the first emitter wished only to launch the circulation of his coins. The legend reveals no name of a town or a population; correspondence to modern towns do not exist; DCH declares the localisation as unknown.

M 2, p. 247, and note 79, refers to the coins, DCH 2, 234-240. Cf. p. 524.

Coining starts about the midst of the 2nd century B.C., DCH, 1.^a 1. The first time that we find Latin characters and the abbreviated CEL, occurs by the emission 8.^a 17, dated 45-44 B.C. and the full name, Celsa, stand on the emission 14.^a 26, perhaps at 27 B.C. The emission 8.^a 17 shows for the last time the Iberian legend. The legend reads: $l^2 z l^2 k^2$, "before (and) for you".

CNH 221 notes four variants of the legend. We find the same orthographical errors as in M 1. The oldest and correct is variant 3: DCH 5.^a 10, and perhaps also 4.^a 9, with the current form of k^2 . More recent is variant 1 with the irregular inscribed stroke of k^2 : DCH 1.^a 1, but also 6.^a 13-15. The rare variant 2 is equal to 1, but turns the letter z from the right to the left, DCH 6.^a 13. The most recent is variant 4 with omission of the inscribed stroke, DCH 1.^a 2 and remaining coins. The chronological listening of DCH does not correspond with the epigraphic evolution. CNH seems to be better in this aspect. The dating should be reviewed.

Some problems make doubtful to accept the name CELSA as the old name from the founding of the town on. First at all, there is no interpretation of the name, which language, which signification? As most of the Iberian legends are written in sinistrorse direction, the exception needs arguments, which I did not find. The letter k^2 posted problems during the 2nd century B.C. The Latin character C has a round form and never the open triangle, which is the Iberian l ; the letter in this form could only exceptionally read as C . The Iberian and Greek Letter Λ , l^2 , and the turned letter z , suggested a possible reading from the left to the right, but these variants are late and can not be used to interpret the original legend. The name was more than probably born in recent time by influence of

the Roman habitudes of reading from the left to the right.⁷

M 3 a-d, p. 248, note 85: referring to DCH 2, 186-189; 190-195. There are four different legends. The emitters are noted in every case.

M 3 a: DCH 2, 187, 1 is a silver coin, dated by DCH about 180 B.C. Silver coins with Iberian legends are rare as the Roman consuls reserve the precious metal for their coining. This coin has been emitted by an emir: *n w²*, "Emir", written in sinistrorse direction behind the neck of the human head. The legend on the emblematic side below the horse follows the round line of the rim and is written in dextrorse direction, cf. also CNH 33, 2: *m g h p l M r g m d*, "The mass of people comes together. The king (and) the town".⁸

The emir as emitter is also noted on the coins DCH 187, 2-3, but now the title stands under the body of the horse without the legend. We have to accept the Latin majuscule *M*; the Iberian *š*, would not give any sense. The date, DCH, about 180 B.C., seems to be too high.

M 3 b, DCH 2, 187, notes the following coins from the midst of the 2nd century B.C. on. CNH 200 notes the legends. The oldest emission, 1.^a 5-7 has a legend in sinistrorse direction, which evidently does not correspond to the legend of the silver coins: *n k² z k² p h g m*, "Death to the one, who overfills the vase (of savings)".⁹ The idea that the coins should circulate is also expressed by M 1.

Cf. already M 1 for some variants of writing. DCH 2, 188, 2.^a 8 – 3.^a 13, 3.^a B 14, omits also the stem of the letter *p*, so that we could read *ç*, without to receive any understandable word. DCH 2, 189, 3.^a 15 shortens the legend, omitting two letters; 3.^a 16, omits three letters. The letter *n*, and *l² s²*, may be initials of the emitters, of their titles, or marks. I pass the so called imitations found in Southern France, DCH 2, 189, 20-23. DCH declares that the localization of these coins is uncertain and different from the following group.

3 c: DCH 2, 190, 1.^a 1-4, CNH 34, 31: *d t² p h g n*, "This is an offering and we let circulate it". Offering stand for reduction in weight; the letter *p* is written without stem, cf. M 3 b. The date of DCH, end of the 3rd century B.C. seems too high for this fault.¹⁰ DCH 2, 191, 1.^a 5, CNH 34, 32, guards the legend without

⁷ The abbreviation CEL, 45-44 B.C., could refer to C = concilium, E = edilorum, L = Lepidi, and if so, the name Celsa appears for the first time in 27 B.C.

⁸ The letters, *m d*, seems to be an abbreviation. Full writing in M 3 b-c confirms the singular, *medinat*, "town", or the plural-form, *mudun*, "towns". King and township guarantee the emission of the coin. The emir acts as governor in the name of the king.

⁹ Accidentally, the first 4 letters of the silver coins and the four last letters of M 3 b correspond, but the 5th letter of the silver coins is very different, and the interpretation of DCH and other authors wrong.

¹⁰ The last letter is with certainty *n* and not *m*. DCH follows the wrong reading of the first letter as *i*, but cf. Anejos 551-533, 4.4, and always. I hope that the transcription in DCH was an error and no intentional falsification of the facts.

the demonstrative pronoun at the beginning and adds in dextrorse direction: *M r g m d*, "The king (and) the town", cf. M 3 a.¹¹

DCH 2, 191, 1.^a 6, CNH 34, 33, guards the sinistrorse part of the legend¹² as in 1.^a 5, and adds in dextrorse direction: *M r g m d t M h n*, "The king, the town, and the municipality".

DCH 2, 191, 1.^a 7; CNH 34, 34, only two letters of the sinistrorse part are preserved, the dextrorse part reads: *M r g m d n r m*, "The king of the cities wishes it".

DCH 2, 191, 1.^a 8, 10, CNH 34, 38: *t² p h g n*, "An offering and we let circulate it". The letter *p* is correctly written and seems to be the older form.

CNH 34, 37, 38, 39, 41, notes abbreviations of the sinistrorse part, guarding some letters, changing their order, and note mostly *m* instead of *n* at the end. DCH passes those variants, which are certainly very recent. From DCH 2, 1.^a 9 on stands the wolf on the emblematic side.

3 d: DCH 2, 192, 1.^a 15-17, CNH 176, 1, 3, 4, 6, 7, 9, 10, 11, 12, 13: *t² p h g m*, "Offering and vase of savings".¹³

The silver coins, DCH 2, 192, 2.^a 18-20, CNH 175, 2, 5, 8, add in dextrorse direction *m r g m d w² n*, "the king of the cities".¹⁴ The other silver coins, DCH 2, 192-193, 2.^a 21-3.^a 28, and the bronze coins, DCH 2, 193, 4.^a 29-8.^a 47, present only the short legend with different variants.

The coins of the imperial period, DCH 2, 195, 8.^a 48-49, are doubtless emissions of the municipality of Ilerda, to day: Lérida, Lleida. The wolf on the emblematic side permits to join the coins with Iberian legends.

No name of a town is written on the coins with legends in Iberian script. This is a general rule. It does not mean that the name Ilerda, attested on the coins of the imperial period, did not exist long time before. The relationship with a tribe or better people, inhabitants of the imperial town, named by

¹¹ The fact to see two writing directions, legend in sinistrorse and emitters in dextrorse direction may be astonishing. It is not without parallels. The minutes of judgments present the question and the answer in this way. Tablets of riddles are written in this way. The funeral inscription S 1.20, MLH, J. 53.1, cf. above, does so. In the case of the coins, the regular place to note the emitter was the head-side, cf. M 3 a. The joined college of emitters could not be noted by one magistrate or one head, cf. also CAT 133-140, DCH 2, 50. *S² A-E S V R I et CON*, "from the estuary and the council".

¹² The reading of the last letter is uncertain *n* or *m*.

¹³ The variants CNH 176, 1, 2, 3, 4, and 13 are correct, while little changing announce the evolution of writing. Cf. M 1, and M 3 a-c, for the recent erroneous orthography. The last letter *m* is certain in this group.

¹⁴ DCH, 2.^a 20, variant 8, writes: *m r l²*, cf. already M 1. While we find the round form of the Latin majuscule *D* in opposite direction in the previous emissions, this more recent emission shows the triangular Iberian form, but also in opposite direction.

the historiographers the Ilergetes is also out of question.¹⁵ A king as governor and an emir, who represent him in the town, both of Semitic language, prove that the Romans controlled these people in collaboration. The submission of the people involved with Hannibal and also later fighting against the Romans, granted to the Semites the authorization of silver coins and the highest title. The emir as governor seems to be the older political form. The king of Semite origin governed first one town. His territory grew and later he governed the land together with the township of several cities. The emissions of the coins are from variant places inside the territory of the king, as the four legends reveal.

Oriol Olesti Vila, Oriol Mercadal, 295-314.

La Iberització del Pirineu Oriental i la Filiació dels Ceretans.

The rock inscription of the Devesa de Sallenc, Bolvir-Ger, F 8.11, is the only object published. The author refers to previous publications, which I could not yet consult. He notes other rock inscriptions of Osseja, Er, Guils de Cerdanya. Cf. p. 310 and 314 fig. 2.

t š p a⁶ m y p y, "You reduce the people, which pays taxes".

The graffito is an evident manifestation against a governor. The language is Semitic. The letter *m* is less clear than the other ones; the strokes of the letter are separated and dispersed.

Pera Isern, J., 315-332.

Pervivencia de la lengua Ibérica en el siglo I A.C. El Ejemplo de la ciudad Romana de Iesso, (Guisona, Lleida).

As I do not know the "Iberian language", but only the ethnic designation on coins, HI, abbreviation for (H)iberian, HIBERO,¹⁶ I do not wish to discuss this term.¹⁷ The name given to the excavated town is also based on a wrong reading. I limit my remarks to the published texts, written in Iberian script and in South-West Semitic language.

p. 325-326, 332, fig. 3, 1. The funeral stela, S 6.34, has been published several

¹⁵ Both words, Iler-da and Iler-getes, have one element in common, cf. also Iler-cavonia. This element is not Semitic; it might be that a double consonant at the beginning provoked the prefixed *I-*, phoneme *J*, cf. sp.: *llera*, land of stones, rocks.

¹⁶ DCH 1, 144, Carthago Nova, during the reign of Augustus; CAT 133-140, DCH 2, 335, 7.^a 10, at the end of the Roman republic.

¹⁷ As far as we know, the designation "Iberian", has been given from outside. I refer to Timothe of Rhodos, +/- 300 B.C., AGA 99, and to Artemirot of Ephese, +/- 100 B.C., ACD, (AZ,) 5. The first author names the people after passing the strait of Gibraltar "Iberian" or now "Ispanian", the second author names the land from the Pyreneus to the region of Gadir, Cádiz "Iberian", or "Hispanian" without any difference. Both words are geographic terms. We can not find any reference to a common language of the vast territory.

times before and the author notes the previous publications, NIG, Col 6, Col 8, IM. All the authors could not read the text.

l n h m ḥ² n // z² t² m ḥ² l a² t z

"For our best Emir. // The best wife for the dead."

The inscription in two lines and in sw. language is deeply influenced by the Roman pattern of funeral inscriptions, but guards the traditions of the Semite population. The first line is a dedication, names the title of the dead but no name as usual in all funeral inscriptions written in Iberian script. The second line notes the person, who took care of the funeral rites and the erection of the stone, a detail, which is not mentioned in other, earlier inscriptions.

The emir is the governor of the town, collaborating with Rome. As the coins show the title sheikh, lower in rang, the government of an emir should be dated more recently by the end of the Roman republic or even during the imperial period.

p. 326, 332, fig. 3, 2-3. The stone prepared to be placed into a wall has three letters, S 8.40: *l² d l²*, "for the government". The word is found on coins, ceramics and other supports of inscriptions.

p. 327, 332, fig. 3, 4-5. The author refers to the coins citing CNH, (omitting the page 199). He should cite the more recent publication DCH 170-171, where the dating of CNH is indicated as not sure and a proposition to reduce the date is noted. DCH cites the Latin evidences from the imperial period, which became the modern name Guissona. The horseman with a branch of a palm tree is current in the region. The theory that the name of a town should be written on the coins is without any prove and also wrong in this case.¹⁸ The legends, coining 1.^a 1 – 4.^a 4, read in sinistrorse direction as most of the legends in Iberian script: *z³ ṣ ḥ² m*, "This is (the coin) of the sheikhs". The author publishes the coining, 1.^a 1 and 2.^a 2, where the legend stands on a straight line below the horse.

The letters on the head-side, only noted on p. 327, may be the initials of the magistrates as the author proposes. These letters read: 1.^a 1: *m*, 2.^a 2: *h*. The third emission, 3.^a 3, shows: *g s²*, cf. *g ṣ²*, "member of the senate", also on other coins, cf. p. 527.¹⁹ The two other letters could be also titles of the emitters, e.g: *m*, abbreviation of *m l k*, "king", but up to now no title is known to me abbreviated as *h*, but cf. above HI < HIBERO, "Iberian".

¹⁸ There is no proof that the township of the imperial period, cited by CIL 4425, had any relationship with the legend of the coins or similar inscriptions, for instance at the entrance of the town. Even if so, nobody can control the steps of the evolution. It is sure that the pretended lecture of the letters in DCH and in the article of Pera Isern, J. will never present any understandable reading in other inscriptions of the Iberian script.

¹⁹ Instead of *g s²* one could read: *l s²*, "the first chief". CNH, DCH read erroneously: *be.l*. The author refers to fig. 2, 27: *h* and 13: *s²*.

The inscriptions on ceramic of this place are mostly in dextrorse direction.

p. 323. The author cites the stamp on a vase for vine, a *dolium*, found in Jordi Park and published AVM, but also Col 8, 520-521²⁰, T 1.4 / 35: $z^2 \text{ } ^c t p t$, "This is the cultivated vine".²¹ He continues with p. 323, 331, fig. 2, 30, where the last letter is much damaged. The transcription of the author reads in dextrorse direction: $\xi \text{ } t s^2$, "This is a saucer", which seems unlikely to me, but cf. p. 325, 331, fig. 2, 9, on a not nearly described potsheard, T 2.21 / 12: $z \text{ } t s^2$, "This is a saucer".²² I prefer for the stamp the relationship to the vase of vine: $\xi \text{ } t^c$, "drink!".

p. 324, 331, fig. 2, 28, 29: $h h \xi$, "a big volume".²³

The author does not note remarks to the other 26 engravings on ceramics. p. 331, fig. 2, gives the letters, but we can not know if and where the ceramic potsherd is broken. Evidently, isolated letters can not furnish a reasonable interpretation. I note some, which seems to be clear and need no control. 331, fig. 2, 24, T 2.65: $w^2 \text{ } z h n t^2$, "and with decoration", 331, fig. 2, 11, T 2.63 / 2: $d r$, "hard, durable".

Quintanille, A., 507-520.

Palabras de Contenido Verbal en Ibérico.

The author should know that it is never possible to speak about the linguistic elements of any language before this language is deciphered, readable and understandable. To argue about the morphology of the nouns or verbs on the base of the wrong transcriptions is worthless.

Some texts are not cited as usual in scientific publications: p. 510, stela of Badalona. MLH notes for Badalona the code C. 8. MLH, C. 8, notes two texts, one weight and one stela, but this one not. The bibliography has no item, which could indicate a more recent publication for this stela and the following other citations p. 511, C. 12.2; p. 512, C 35.1; p. 514, F. 0.4; D. 0.1; F. 13.75; B 3.2. While there is no publication collecting the monuments not cited in MLH, the original citation should be noted. If not, no control is possible and no one wishes to construct an esoteric unscientific group. To reconstruct the reading from the given translation is not sure, because the written symbols or letters are not divided one from the other, because the list in MLH, 1990, 1, and 1997, note more than one letter and phoneme with the same transscription, and the author did not

²⁰ In the article of Isabel Panosa, Col 8, and NII, the author could find more stamps on vases of the region.

²¹ The last but one letter is very similar to the Greek miniscule π ; this letter stands also on the inscription of a chief found in Surtepe, Turkey, which dates about 500 – 450 B.C. The last letter is not complete on the drawing and should be t .

²² Up to now, I booked 12 incisions on potsherd with this signification. They are from Aza-ila, Enserune, and two other from the Catalan region.

²³ The letter h in 29 is written without stem, cf. above to 37-38.

indicate the numbers, which are noted below in MLH. More, every document furnishes an essential part of the correct interpretation by the support, the form, and the destination of use. All these indications are omitted. I pass the incomplete citations. The inscriptions cited in full, which I note in correct transliteration and translation will furnish sufficient examples.

p. 509, S 7.3, MLH, C. 18.6, a funeral inscription, but no bilingual text. The broken lines in Iberian script read: $r q \dot{h}^2 / ^\epsilon z / l d r r [] // z r a^5 p m l^2 a^5 []$ "The mighty administrator who lived in abundance. // He sow and filled [.....]."

p. 509, S 8.29, MLH, F. 11.1: Inscription and graffito in dextrorse direction; no funeral inscription: $r ^\epsilon \dot{h}^2 / t^2 l // r m t n m w^2 m z \dot{h}^2 r$, "The highest aim in life is to be great. One wishes (to be among) the mightiest and he attains a disaster". Graffito: $\S w^2 n / r(^2 \S)$ "Hold the head high!"

p. 509, S 7.2, MLH, C. 18.5, Funeral inscription in sinistrorse direction. The two lines in Iberian script: $l t^2 \dot{h}^2 q r // d l^2 z l^2 t^2 n r / p t r l^2 s^2 n h r$, "Is it contemptible, if she does not like the (incineration with) fire? // Tombstone for the Lady." The last word is Post-Latin, either port.: *senhora*, or sp.: *señora*, cf. $h = u$.

p. 509, S 8.30, MLH, F. 11.6, an escutcheon of a house but no funeral monument: $d ^\epsilon \dot{h}^2 t^2 l / z m l a l^2 // m n \dot{h}^{21} a^6 n / n \dot{h}^2 ^\epsilon [l^2] // \dot{h}^2 m l^2 d n / t^2 [l ^\epsilon l^2]$, "If the brother is great, the whole family rises. The one, who gives us life, lets come up peace. Warmth is tender, to be great surmounts it."

p. 509, S 5.10, MLH, D. 10.1, inscription at the entrance of a tribunal: $\underline{d} l^2 m ^\epsilon z^3 l^2 d // z m w^2 \S d l^2 s^2 / m // ^\epsilon t^2 l^2 l / n w^2 \dot{h}^2 d \dot{h}^2 // \dot{h}^2 y r / m y d p d \dot{h}^2 // l^{21} d \dot{h}^2 / n \dot{h}^2 z p m \S // m$, "If anyone lies, brawls, intrigues, defrauds, so that blood will flew, the appeasement is the life. Very good, and strike on strike, this is the appeasement after the promulgation of the sentence."

p. 510, S 8.18, MLH, E 8.1, a maxim of wisdom: $m z^2 n y l m y m [\S] // m l^2 d s^2 l^2 \dot{h}^2 \S \dot{h}^2 w^2 n []$, "Do not irrigate with water, [what is already dry.] Do not throw a stone on a life, which is lost [and dying.]" Presumable restoration is added in the translation following to the parallel.

p. 511, DCH 2, 38, 2.^a 2, CNH 304, 2. The author notes the legend of an early coin of Sagunt, but uses the obsolete classification of MLH. There are two legends on the emblematic side. The first legend stands above the back of the bull and is written in sinistrorse direction: $d t^2 \dot{h}^2 \dot{h}^2 \S d d$, "What circulates fills up the balance". The second DCH, 38, 2.^a 2, at the rim of the coin and repeated DCH 2, 39, 2.^a 5 on the head-side: $d d z \dot{h}^2 ^\epsilon \S z d \S d r$, "The balance, which creates life, this is the chief, who lasts long time". Only this last one is cited by the author.

p. 511, S 5.8, MLH, K. 28.1, mosaic at the entrance of a bank: *s p r m g r g r / n ħ² r-g ħ² / ħ² n t r p z³ g b r / ħ² n z m g*, "The scribes serve the clients. Certainty to weight. Advantages at the great table. Wellcome to everyone who enters."

p. 511, S 5.7, MLH, E. 7.1, mosaic at the entrance of the main room of an inn: *ˆ s p l ħ² z t / d r z ħ² / š ħ² n z m l²*, "Come and look! This is the house of the traveller, of the thirsty, of the one who wishes affection."

p. 511, T 4.43, MLH, E. 5.1, a jug with broad shoulder: *n r ˆ V m y n ħ² p t² l m ħ²*, "Brightness betrays only, full is best".

p. 511, A 1.9, MLH, H. 3.4, cf. Post-Latin inscriptions.

p. 513, T 5.35, MLH, 13.6, Liria 76, TML 253-254, fig. 124, a painted vase from Edeta: *n w² / d ħ² š d g w² / [w²] p w² y [n] m i p s² d n w² / ˆ r i ħ² / p d n² i*, "An emir comes with a united group; the Greek (Romans) say with pomp. If the emir appears naked (without grandeur), he is (considered as) bad".

p. 514, O 2, MLH, F. 15.1, inscription on a human bone after the rite of incineration: *m l² d d n š n R t' ħ² z ˆ ħ² n*, "This is the tender (bone), which rested. The death embraced our brother".

p. 514, A 1.10, MLH, G. 16.1, a silver plate, with four inscriptions. The inscriptions answer one to the other, and it is not logic to cite only the last one.

A: *š² l² l² / l² r ˆ l² r t² ħ² q ṭ a² r / g n a² š m š² / a l² m l² ˆ <ˆ > r ṭ a² r r m / m r r r r m r d m r š* B: *š² l² z² / n m š r ˆ / z š² a² ˆ r ˆ g m* C: *i š r š² m n r š* D: *d m i g ħ r a š² / i š r <r> š²*

A: "Everyone washes his mouth, when he banquets with the prince. The meal comes rapidly, a huge amount. Wine in abundance. Ah! (Wine,) to fill the earth with it. A huge amount, and there is one wish: the time to pass, to swallow up, to chew, and to digest." B: "Who is a gourmand has pleasure while eating. Who wishes huge amounts have to devour." C: "Laments the one, who is served first?" D: "The one who is excited and voracious complains first."

p. 514, A 1.14, MLH, G. 16.5, silver plate with inscription under the bottom: *z² n m g š r a š² g š a š²*, "What is your well-being comes out of your head. Comes life?"

p. 515, B 0.3, MLH, C. 2.6, notes only the end of some words. The incomplete words can not find a translation.

p. 516, B 1.1, MLH, C. 17.1, cf. Sauren, H., *Penya de Moro*, <http://eprints.jjia.it/30/>

p. 518, W 6.1, MLH, C. 4.2, distaff: 1: *m y <y> n w² / m y <y> d r / p t r g w² š d z h 2: ħ² d r d a⁴ m p s² p z³ g r m n p l t, 1: "Who will achieve it, turns it around, and makes (the twine) strong and fine." 2: "Stand at your place and put it forwards, start again and push away what is near. Supply (with wool) and join it."*

p. 518, A 1.3, MLH, C. 21.1, a silver bowl: / š l t̃ d p t / h̃³ š p z / m n r š / š w² t̃³ m t̃³ t a⁴ / "Cutting blade of death, arm of victory, provision of the best, you quench the burning (thirst)."

Amela Valverde, L., 523-538.

Las Amonedaciones Tardías de la Celtibéria (50-30 A.C.)

The author notes the weight of coins in order to date more precisely the coining during the decades before the imperial period. Latin majuscules arrive on these coins and the emissions made by the township or the municipality include Semite people and indigenous controlled probably by Romans. The author tries to interpret the legends in Iberian script on the base of the Latin inscription. This method fails. The author notes the coins following to CNH, I prefer the more recent book, DCH, limiting me to the examples noted in dark type. The correct reading of the legends does not affect the dating made by the author.

p. 525: cf. J. L. García Alonso, 236-258 for the coin DCH 2, 237, 8.^a 17.

p. 525: DCH 2, 399, 1.^a 1 – 2.^a 3. The first emission shows the elephant and should be dated after the Iberian war of J. Cesar. Only this emission notes the legend in Iberian script and in sinistrorse direction between two lines under the elephant: š d l h̃² z t, "Seek (of funds) for the royal court".²⁴

The letters on the opposite side, before the figure of Nike / Victory, are Latin majuscules. This does not mean that the language is Latin. This side of the coins is generally used to indicate the emitter, here the township. The first letter, which resembles to the Latin O, is also the Semitic *ayin*, often read as 'A, 'a. This letter stands often on coins, changes in some regions with the letter A, has the Punic *alif* on the coins of Gadir, but is not part of the following word or name. It is the abbreviation of the Semitic, Assyrian word, *ālu*, "town", and it is used as abbreviation or as a determinative before names. This letter reappears on the coins of the era of Tiberius. The next two letters, S I, *s w² / s w², are also on the coins of Tiberius before, *Cerda*, cf. Campmajó, p. 195-234, for the history of the Cerdange. The two letters could be a name or part of the name, but than we have to accept an abbreviation, which is a hypothesis without any proof. I prefer to separate the two letters from the name *Cerda* and to read the Semitic adjective derived from: nw.: š w y₁, "to equal, to be equal, to be of the same value", attested by the legend of DCH 2, 58: h š w², "the same value". The legend notes the emitter, as

²⁴ From the pretended dextrorse reading only one letter, *d*, could be found again in the Latin inscription, and just this letter is read wrongly as *t*. The reading *e* has been attributed to two different signs. The transcription notes 7 unities for the 6 signs. The intention to homologize the Semitic legend with the Latin inscription of the time of Tiberius seems to be stronger than scientific accurate work.

usual on the head side of the coins: "Township, Equals", declaring that the town is governed by Semite and Indigenous people as equals.

The coins of the reign of Tiberius are emitted by the MVN, "municipality", as 2.^a 2 shows above the bull. The legend below the emblematic animal, the bull, repeats the traditional legend of 1.^a 1. It seems that the Post-Latin adjective, *CERDA*, certa, "true, righteous", is added, translating the Semitic adjective. This word became the name of towns in Roman time. DCH 2, 399, cites an inscription found at La Puebla de Híjar, Teruel: *Osicer[densibus]*. The Romans did not distinguish the older language nor the writing in continuation; other examples are: *Olisippo* for 'A / (*ālu*) Lisippo, > Lisboa, 'A Lunt, > Lunt / Lant, Land, A Murtili, > Mértola. For MLH, E. 7.1 cf. above p. 511, S 5.7. The elements of the legend and their signification permit that the word appears on several places.

p. 525, DCH 2, 251-252, 1.^a 1 – 2.^a 3: The sinistrorse legend reads: *m l² z*, "Take it with you".

p. 525, DCH 2, 306-311, 1.^a 1 – 19.^a 35: The emissions 1.^a 1 – 5.^a 13 are silver coins, the legend in Iberian script lasted up to the emission 4.^a 12 and reads: *n a š g a⁴*, "We will win the victory". The emitter is in all cases an emir, *n a⁴*.²⁵

The name of the town, accepted later, *OSCA*, seems to be the conventional answer on the maxim, cf. 7.^a 16: VV, *venceremus*, and port: *oxalá*, **in sha allah*, "as God will". SC stands rather often for the phoneme *sh*, *x*, cf.: the Post-Latin inscriptions.

p. 526, DCH 2, 252-254, 1.^a 1 – 5.^a 10: The first emission, 1.^a 1-2 is a silver coin. The sinistrorse legend in Iberian script stands only on the emissions 1.^a 1 – 2.^a 3. It stand on the emblematic side and reads: *z³ m y t z³ g z²*, "The Mighty pursues the one who shortens them". The homologation with Clunia fails. This word appears for the first time on the coins of Tiberius.

On the head side stands, 1.^a 1-2: *z² II*, "This is the second", and on 2.^a 2, only: II, "The second". The second in rang in this town was the Mighty responsible for the coining.²⁶

p. 527, DCH 2, 338-341, 1.^a 1 – 8.^a 12, cf. p. 815: The legend in Iberian script stand only on 1.^a 1- 3.^a 4, changing then to Segobriga in Latin script. The legend reads: *z k² m^c r z² h² š*, "walk with the head high, who fears falls".²⁷ The emit-

²⁵ Cf. for the reading of the legend, 7.^a 16, with the letters: V V, **vinceremus*, "we will win". On 2.^a 5, the letter *n* stands before the head. The suppressed initial *n* in pronunciation could be the reason of the later form of the place name. The variants CNH 2 and 5 are to read *a⁴*, as DCH 3.^a 8, points out correctly referring to MLH.

²⁶ Cf. DCH 2, 274-278, CNH 99: *t² l y t²*, "The third (in rang)", on the coins from Malaga.

²⁷ The variant noted in CNH 291, 2, is a bad coining; the part under the legs of the horse is not coined, some other parts of the head and the horse are in double, cf. already DCH 2, 339, note 142.

ter is noted on the head side as *M*, **malak*, "king". This title is evidently not more on the coins with Latin script.

p. 527, DCH 2, 254, 255-256, 1.^a 1 – 2.^a 5, 256-257, 1.^a 1 – 3.^a 5, 257-259, 1.^a 1-4.^a 10: The classification by the wrong reading of the legends provoked difficulties. It might be that the coins come from different places; it might be that the emitters changed the legends. I will not enter in this discussion noting only the correct reading. DCH 2, 255, 1.^a 1 – 2.^a 5, cf. CNH 242, 284, 1: *w z² w² § n z²*, "This is the wish, and it (the coin) went out in order to circulate". The variant with *l* instead of *w²* can be translated: "This is the wish, to go out (and) to circulate". The emitter is: *g s^c*, cf. *g §^c*, "member of the senate", perhaps to read: *l s²*, "The first chief", cf. p. 327.

DCH 2, 256-257, 1.^a 1 – 3.^a 5, cf. CNH 281: *m d g s² // w z² §*, "The chief granted to you a prolongation of the debt term. It is *zūz* (money)". *Zūz* is the term corresponding to the denarius / drachma, cf. B 1.4, Liria XCVI / XCV, MLH, F. 13.2. The emitter on the head side is named *s²*, "chief".

DCH 2, 257-259, 1.^a 1; 2.^a 4, cf. CNH 242, 284, 1. The emitter is noted by the letter *z²*, "chief". 3.^a 6, 4.^a 10, CNH 285, 6-7, 12-13, same legend, head side: *a⁵ r p a⁵*, "I made it good". 3.^a 9, CNH 285, 286, 10-11, same legend, head side: *w z² r p a⁵*, "This one is good". 1.^a 2-3, 3.^a 7-8, CNH 285, 8-9, 517, 2 A: cf., the legend of the head side of 3.^a 6 stands on the emblematic side. 1.^a 2, 3.^a 7-8: without remark of the emitter; 1.^a 3: with emitter as on 1.^a 1, etc.²⁸ 3.^a 5, CNH 284, 285, 4-5: *d r p § n z²*, "Hard, and it went out in order to circulate"; head side as on 3.^a 6, etc.

The legends are similar and belong to neighbouring cities. The names hypothetically but wrongly accepted can not be found on the legends.

De Bernardo Stempel, P., 539-564.

Tratamiento y Notición de las Silbantes en Celtibérico: Cronología relativa del Desarrollo paulatino visible en inscripciones y monedas.

The author tries to prove the unknown by the uncertain and to make linguistic conclusions before knowing the language. The inscriptions of the "Chronica epigráfica I-III" are not included, because I am waiting for the publications. I pass the incomplete citations of inscriptions or legends of coins.

Sibilants are an essential part of sounds formed by human beings speaking. The Semitic languages know four different phonemes of this group: nw.: 1st the sonorous *s* = *samech*, **samak*, "fish", cf. Greek *sigma*, the emphatic *§* = *sade*, the aspirate *š* = *shin*, "tooth", the soft sonorous *z* = *zayin*; sw.: does not present the *samech*, although the name *samak* is sw., instead sw. adds the sharp soundless *ś* = *sin*, which enters also in Hebrew. The differences between nw. and sw. cause

²⁸ In 1.^a3, CNH 284, 3, the letter *p* is omitted by error; in 3.^a 8, CNH 284, 9, the form of the letter *a* is slightly different.

some confusion in the Iberian inscriptions. Cf.: www.histoiredudroit.org Iberica Semitica / Ecriture for more information.

p. 545, E 8.1, MLH, K. 17.1, a plate to feed the hunting dog: $t^2 m q / l / \check{s} ^c n m$
 $n ^c \check{s} / w ^c m t^2 []$, "You give to me to eat, what the gentlemen left, and I had to run [for it]." The preposition *l*, to read *li*, includes the suffix of the 1st p. sing.: *li*.

p. 545, S 6.3, MLH, K. 16.1, cf. Beltrán Lloris, F., p. 37-38.

p. 546, T 1.3 / 1, MLH, K. 9.5, a vase used when milking: $jz^3 z^2 m \check{s} / \check{h}^{21} p$
 $r []$. The one, who does not milk all, saves." There is only the last letter, *š*, of the following line.

p. 546, E 5.13, MLH, K. 0.9, a present to a princess or queen: $p \check{h}^2 \underline{d} a n z^3 /$
 $t m \check{s} d r w ^c m$, "And (this is a dedication) for the life of the queen. She shall always walk proudly and also the people".

p. 546, W 2.5, MLH, K. 7.1, a distaff: $r \check{s} t t^2 // \check{s} t \check{s} l^{21} h \check{h}^{21} g m n$, "At the beginning: long. What is loose; thread it, it is necessary to supply it."

p. 547, W 2.4, MLH, K. 1.6, a distaff: $V \check{h}^2-l^2 z \check{h}^2 z \check{h}^2-l^2 l^2-n \check{h}^2 z$, "loosen the knot, which is on he head, (then) loosen the knot, which is not at the head."

p. 547, E 4.5, MLH, K. 18.3, a block to put around the forelegs of a horse in order to avoid that the grazing horse escapes: A: $\check{s} p r m n \check{h}^2 t / w r m p s^2$
 $a^4 ^c$, "When bound high, it could become loose; when high, it could escape".
 B: $\check{s} \check{h}^2 \check{s} r g t q m / b n d n \check{h}^2 \check{s}$, "If an old mare grazes, take it away. While putting on, (the horse) should be bound". The two parts have to be joined and then bound around the forelegs of the horse. Horse breeders confirmed to me the efficacy of the instrument.

p. 548, E 5.10, MLH, K. 24.1, a recipe to prepare fishes: $r w \check{h}^2 y \check{h}^2 w / n z m$
 $w \check{h}^2 g m r \check{s} / \check{s} n m \check{h}^2 \check{h}^2 m$, "Smell, when it is void. We shall cut the fins, then if necessary to scale. As second plate: peaches (plums)".

p. 548, E 5.9, MLH, K. 23.2, cf., p. 1014-1015, the picture and description of an hyena: $a^4 m \check{h}^3 p t / a[m] \check{h}^3 p t z^3 t p s^2 // a h p z^2 / \check{s} <y> m y m a \check{s} \check{h}^3 // \check{s}$
 $h y r / r n r n w^2 t // m r \check{s} m a^6 / \check{s} z^3 \check{h}^{21} m r \check{s} // \check{s} z^2 i m t^2 g a$, "Picture of an hyena. Picture of an hyena, which is cut; // or better, cut at the right side, but it is dangerous. // It is a beauty, but howls terribly. // It roots up the water with its paws. It bits all what lives // It comes in troops."

p. 548, S 5.1, MLH, 13.1, escutcheon on a tavern: $\check{s} \check{t} y m p r w^2 p a$, "drinking for horse and horsemen." The picture shows the drinking vessels.

p. 548, T 4.18, MLH, 20.1, cover of a *dolium*: $\check{s} t^2 h N A I M$, "Drink and sleep then". The hole in the midst serves to put the scoop.

p. 550, E 2.4, MLH, K. 0.11, a puzzle to form a mouth with sayings of wisdom: $p a^5 / a^5 // h r p z^2 \check{h}^2 p r // z^2 h \check{s} r g / \check{s} z^3 p h \check{s} r // \check{s} z^3 z m \check{h}^2 t // z^2 r$
 $g z \check{h}^2 \check{s} // \check{s} z^3 n t w t^2 r l^2 \check{h}^2 w / w ^c m w r /$, "This is the mouth. I // boast to know everything about it. // If anyone is excited, he turns around; if he speaks

(normally) he gives a counsel; if he stays silent, he is cautious. // If anyone stays reserved, he causes fear; if he stops speaking, he shows hatred and offence, if he exaggerates friendship, it brings disaster."

p. 550, E 5.17, MLH, K. 27.1, the tax free declaration of Uria: *T. VRIA Sa²R // CAR y*, "Term of decision for the gate of the town of Uria: tax free". The point after T(ermus) separates the name. There is no relationship with the town of Turiasu, noted on coins of the imperial period. The earlier Iberian legend on the coin of Turiasu reads: *t z r m p d*, "Nature wishes prosperity", cf. DCH 2, 374-382, CNH 262-267. The other words are Semitic, written with Latin majuscules and Iberian letters. Neither this one, nor E 5.15, MLH, K. 15.1, from Argailo, and E 5.16, MLH, K. 0.2, from Sasamon, are documents of hospitality. The bronze hands sent to Argailo and Sasamon urge the tithe and note the amount.

p. 551, E 2.2, MLH, K. 0.8, leaf of lead, protest against taxes with perforation to attach it on a wall: *d n l³ h² g // z z³ š / n² t r*, "Who declares the taxes will become poor. It is the *zuz* (denarius), who preserves".

p. 551, T 1.4 / 13, MLH, K. 1.22: a wine vessel, type *dolium*: *y b p y z*, "He brings it, because it is there".

p. 553, T 8.4, MLH, K. 2.1, fragmentary inscription: *] r s t r š z³ n l d t² [*, "[] Look, what is best quality, the most beautiful, the most pretty . []"

Guerra, A., 793-822.

Povos, Cultura e Língua no Ocidente peninsular: uma Perspectiva a partir da Toponomástica.

The author cites the historiographers and tries to join archaeological documents. This seems perfectly possible for the Roman imperial periods but fails for the time before. The high number of towns, mentioned, proves a demographic increasing, which had begun already during the period of the Roman Republic as the casting of coins indicates. The cited legends of coins contain no names of towns. The variants of writing due to the phonetic conceptions are useful.

p. 813, n.º 19: DCH 2, 297, CNH 892, legend of a coin in *sinistrorse* writing without naming a town or population: *w z² r g a z³*, "This (coin) let circulates the as". p. 813, n.º 18: *l² r g a z³*, "In order to let circulate the as".

p. 815, n.º 36, DCH 2, 137, CNH 244, 1.^a 1 – 2.^a 3, legend in *sinistrorse* writing: *š r h³ p h² n*, "This one is broad and brings grace." 2.^a 4 omits the demonstrative pronoun. The emitter is noted on the head side by the abbreviation: *n<w²>*, "The emir".

p. 815, n.º 38: cf. p. 527, legend of: DCH 2, 338-341.

Beltrán Lloris, F., Jordán Cólera, C., Marco Simón, 911-956.

Novedades Epigráficas en Peñalba de Villastar (Teruel).

Most of the cited inscriptions are written in Post-Latin language, cf. there.

p. 914, F 7.5, MLH, K. 3.18, p. 915, F 7.4, MLH, K. 3.3; p. 922, F 7.10, MLH, L. 2.1; p. 923, F 7.11, MLH, L. 3.1.

p. 918, S 1.48, MLH, J. 1.1, funeral inscription to date about 160 B.C.: The last sentence refers to a coalition of chiefs of the immigrated Semite and perhaps also of indigenous landlords, who were addressed as Your Grace. This title comes back in the legend of the coins cast at Odeceixe, Algarve, cf. CAT 133-140.

b h z² h b h n m m r a b h i h a s² a m a m l² a g < a t^c g h z² h n a n^c n a s² l² a q m s m m n z² h g h b h m m t^c r h n² a r^c a³ t^c a h m m h h n m m, "Ahead, beloved of Their Graces. You was the Lord during your life. Be alive! Listen, He will fill it up for you, give it to you. The grace is before you. Look, it is subsidy. I beg you; I am raising my voice to heaven. We say "good by" to you, beloved.

The heat vanished; the fire goes down. You was a present for us. We are brethren, the best of Their Graces." The last letter, *m*, marks the end of the inscription.

p. 925, S. 1.12, MLH, J. 57.1, *Paleohispanica* 4, 2004, 13-44, funeral inscription of a grave gallery for several lords; publication in press.

Ferrer I Jané, J., 957-982.

Novetats sobre el Sistema Dual de Diferenciació gràfica de les oclusives sor-des i sonores.

I do not note the numerous citations out of their context, but the excellent picture p. 982, T 1.29, MLH, C. 30, a vase for spices: *p a⁴ h²¹ a*, "spices". The third letter has exceptionally five strokes at the right side, which are drawn from above to below.

Ferrer I Jané, J., Garcé I Esollo, I, 983-994.

El Plom Ibèric d'Olirols (Sant Esteve de Llitera, Osca).

The leaf of lead, B 1.15, is fragmentary and broken at all four sides. The interpretation is therefore difficult. The fact that the lines 1-2, as noted on p. 987, are opposite to line 3, which stand upright down in relation to the first ones, gives the hint that we have a juridical act. The minutes of judgements note often the declaration of the plaintiff and opposite the answer of the defendant or the resume of the president of the judges. By this way, it is possible to note some words.

Line 1-2: *l a r r h / r m w r š [// s l y / z n l z m s² g y / i p^l [, "]* I see that he marched slowly. He wished (something) but first [// He blessed her, the princess cried because he hold her back. / He belongs to the troupe [. "

Line 3: *m z / h r p [, "He was angry, it is exaggerated ["*

The third letter of l. 3 is drawn, p. 994, as *h*, but the line in the midst is just in

the break of the lead, so that there is no stem, cf. *z n* in l. 2, and B 1.4, Liria 94, 95, MLH, F. 13.2, l. 5. Cf. <http://eprints.jjia.it/31/>

Genera i Morells, M., 995-1012.

Grafitis Ibèrics sobre Ceràmica. Darreres Troballes a l'Ebre.

Most of the cited incisions are already published, they were found at other places. The incisions on ceramic vases can be catalogized by groups, and the inscriptions come often back. The main groups are: the product, for which the vase has been made to conserve it, T 1, the form and fabrication of the vase, T 2, the user T 3, T 4, wishes and maxims.

p. 1000, T 3.20, MLH, C. 26.1, *š r t²*, "Guardzman". I note another unedited vase from Clairmont - Ferrand, Musée Bargoin, n.º inv. : D 52-1-1, inscribed: *p E² š r t² E²*, "wages of the guardsman". Cf.: port.: *pre*. The vase contained rests of grain. There is a possible relation to the name of Sertorius.

p. 1001, T 2.35, MLH, C. 26.3, *g n*, "(burned) dark red".

p. 1001, T 1.4 / 14 / 2, MLH, C. 26.4: *z² b*, "figs, grapes", "wine made from dried grapes", cf. T 1.4 / 14 / 1, MLH, C. 2.51. Cf. A 1.9, MLH, H. 3.4, for Retsina, cf. Post-Latin texts.

p. 1001, T 2.47 / 8, MLH, C. 26.2, *p t²*, "jar". Cf. T 2.47 / 4, MLH, E. 335, where the bilingual text in Latin majuscules read: SC'ARA, "jara".

p. 1001, T 1.53, *s² m*, "Well, fountain", a jar to take water from the fountain.

p. 1002, T 2.15 / 11, *h² a*, "Come!", cf. T 2.15 / 1-10 mainly from Teruel and Ensérune; invitation to come and to eat.

p. 1002, *z³*, "This is . . .", isolated letter without parallels or to join with lost incision on other parts of the vase.

p. 1002, T 3.35 / 6, *d l r l² l z m*, "This is to lick for the gourmets", cf. T 3.35 / 1-5 from Teruel and Esnéruen; inscription on dishes for special meals.

p. 1012, T 2.10 / 10-12, three other vases are noted with the inscribed letter *š*, which could be the conserved part of: *[r]š*, "First quality", cf. T 2.10 / 1-9, from different places and also as stamp.

Jordán Cólera, C., 1013-1029.

¿Sistema Dual de Escritura en Celtibérico?

The author pretends to achieve linguistic investigations without knowing the language. The three examples, which he cites are of sw. language. I am waiting to consult the publications of the *Chronica epigráfica* II, III. The publications of all the drawings and from the cleaned and revised objects are welcome.

p. 1014-1015, cf. p. 548.

p. 1018-1020, E 2.1, MLH, K. 0.7, a collection of proverbs: *z³ l² l² p z² / m a⁴ z³ / š a⁴ p // m d m h² t / z² h r / m a⁴ r g a // d t w² n / n z³ n² š¹ h³ a⁵ p*

$r // \check{s} \ h^{21} p d / \check{s} a^4 d \ m^c \ m s^2 t \ z^3 g // m \ h^{21} \ l^{21} \ h^3 p z^2 / \check{s} z \ g \ t^2 \ l^{21} b$, "Who is afraid, becomes angry or creates hate. // To be equal to the father, who is brilliant, what is it worth for? // A big family, wives, people, it protects. // Who precedes rapidly is the boss. Who comes behind? The wife!". // It is better to let go someone ahead, than to carry it alone."

p. 1022, E 6.3, MLH, K. 6.1, the bronze of Luzaga, minutes of a military tribunal. The delinquent acted against his orders. He has been reprimanded but probably saved by his clan from slavery.

$m \ h^2 \ l^{21} l / z^3 \ t q s^2 / \check{s} a^4^c \ h r p \ z^2 \ h^2 p r // s^2(y) z^3 m n^2 \ d \ p w^2 / \check{s} z \ t r \ m \ l \ r h t g / s^2(y) h p \ z^2 // w^2 \ y \check{s} / n^2 a^4 \ h^2 <n> \ n^2 p l h / d \ g \ h^2 t / d \ l^{21} p \ h^2 // h^2^c \ n^c \ z^3 m \ d \ g w / m t n^2 \ m \ h^2 \ t // \check{s} \ m \ l^{21} l / \ h^2^c \ z^2 m \ p a^5 \ \check{s} \ m \ l^{21} l // n \ z^3 \ l^{21} \ t \ n^2 r g \ h^2 / n s^2 h \ p z^2 / n \ t^2 \check{s} // s^2 h \ p z^2 \ [w^2] \ r \check{s} / n^2 l^c / z^3 \ t p s^2 // \check{s} z \ m \ h^{21} \ p z^3 \ t <t> m^c$, "Traitor, you are bowing! Do you wish to hurry for prayer, in order to save the contract? // He shall suffer from a "bad mouth". Who runs around from one to the other, deviates from the right way. Will your clan save you from slavery? This // may happen. We investigate what you destroyed, which evil has been caused. 4: Our living members are strong. Those, who perished, our dead, got the best offerings 5: from the religious community. They are now strong in the other life following to the words of the religion. 6. We will go quickly ahead, we will make the balance. Did we reach the victory in the same way? Did we reach the victory later acting in the same way? But, in the first place, we are offended that you tear your clothes, even if you wish strongly the greatest victory."

p. 1025-1026, a bronze figurine: $l / z^3 y^c \ m \ r n a / \check{s} z^2 m q s^2 // s^2 m \ g m a^5 \ q r // p s^2$, "A lion, he devours what he sees. This one comes from the foundry. Death for all what he preys. Cut in the midst". In comparaison with E 5.3, MLH, K. 7.3, $a r y \ t^2$, "lioness", the first letter is an abbreviation of *lait*, "lion".

p. 1029, The coin should be cited with DCH 2, 68-69, CNH 240. The full legend reads: Mi 28 L 75, Es.: 1.^a 1: $z^2 \ \check{s} \ h^{21} \ n p a^4$, "This is the cheikh, we are the troop"; L 76, Es.: 2.^a 2 - 4.^a 4: $n z^2 \ \check{s} \ h^{21} \ n p a^4$, "The cheikh commands, we are the troop". The letters on the head side show that the armed forces were co-emitters: 2.^a 2: $n p a^4$, "We are the troop", 3.^a 3: $<p> a^4$; 4.^a 4: $p a^4$, "The troop".

Lorrio, A. J., Velaza, J., 1031-1048.

La primeira inscripció Celtibérica sobre Plomo.

The leaf of lead, B 1.16, is very close to the bronze tablets of Botorrita. It is a letter. The language is principally South-West Semitic. The writer wishes to avoid a juridical process and proposes to his addressee to pay a huge sum of money. The persons involved are young, rich, but of lower rank as the cited magistrates. The first side is the letter, proposing an act of corruption; the back side is the answer.

n h t h³ / m h² n t š m h² š / t // n h³ š w² / t l² d h³ p h / n l² ' z³ // n t š t z³ p / n q z³ š h² / w r m // h² / n² h² ' š m / t² t / m h² w m š t / m h² // m h² p t š m / n² h² š m š / š z² m r m // d / n² z² h² n / n² d w l² h² w / n² d r^c h² š // w z³ n² m w z³ p r w² / h² š h² m l² // z z³ š h² / z² t² / p b r l² m š / m h² p r // h² m r

"The emir accuses. It is better that we postpone the damage. // It is an agreement. It takes long-time to be subjugated to a sentence. The Mighty receives an advantage. // We postpone, it is speedy. The sheikh makes injuries? As he wishes, // this is life. Agreements are facts. Great! The best and flattering! The best! // The best of findings! The agreement is the sun of young men. // What we will bring together for us: to be kissed and to be offended. To be kissed is equal to be feared. // But, what is well-being, but, what is stupid? (Have we) to fill a load of Zūz for the sheikh? That's it. It is good to give an advantage, better than to be stupid. // Life for the Lord."

m s² / m h² l² r // š r t w ' z², "(Answer:) to give a benefit, best for a huge amount, for the Prince and the Mighty."

Panosa, M. I., 1049-1066.

Nous Documents Ibèrics de la Àrea Catalana.

p. 1050-1051, T 4. 104, between the handles of an amphora: *š h² l² h t t*, "This is for the friendship, take it". The stamp in Latin letters has a clear separation in the midst: *ME VI*. The interpretation as a personal, *Mevius*, name is not impossible, but against the separation of the two groups of letters and the wide spread utilization. It seems better to me, to accept an abbreviation: *ME(jor) VI(no)*, "Best Wine". Cf.: LF, <http://eprints.jiia.it/34/>

p. 1051-1052, T 3.11 / 8, on the bottom of a cup the owner is indicated: ' z², "The Mighty".

p. 1052-1053, T 4.105, on the outer rim of a drinking vessel: [*' a l^c t / l d š p s² z g h²*], "You gave it. Quarrel (on the one,) who breaks it, (on the one,) who spits the drops."

p. 1053-1054, T 4. 106, potsherd of a drinking cup: *t² r z q q d l^c] m t²*, "the cup, which is a rhyton of [] . . .". The last two letters may be the end of the inscription, which is arranged in a bow. The letter *m*, is slightly damaged.

p. 1054-1055, T 3.54, incision on a cup, from the left to the right: *y a⁶ š r^c*, "The righteous". The letter *y* has the form of 3, cf. S 1.20. The last letter stands upside down.

p. 1055-1056, incision inside the bowl, dextrorse and probably Latin majuscules, cf. Post-Latin inscriptions.

p. 1056-1057, T 3.55, foot of a pyxis: *k² n t²*, "college".

p. 1057-1058, T 2.21 / 13, flate ceramic vase, incised on the bottom. On one

side stands the Latin majuscule *T*, with the crossed letter *š*, *T š*, "saucer". Opposite to it: *t b*, "good".

p. 1058-1059, T 2.66 / 1, cup, incised on the outer wall: *i š³ h*, "one wishes it urgently".

p. 1059-1060, T 1.2 / 19, cup, incised as previous: *m w²*, "Water".

p. 1060-1061, T 2.66 / 2, cup, incised as previous: *i s y*, "one wishes it urgently", phonetic variant of previous, p. 1058-1059.

p. 1061-1062, W 1.9, distaff: *a š a⁴ t y w² n t² m // d n z d n z³ p z³*, "Greek / Roman spouses: To make a halt, to wish the result". The first half is in dextrorse direction.

p. 1063-1064, T 4.107, a cup, incised on the outer wall: *w² s² r h³ p² []*, "The minister fears the [. .]". The letter *h³* stands vertically and resembles to the Latin letter *E*.

p. 1064-1065, T 4.108, a sherd of burnt clay: *r s² w² g t²*, "Begin and it comes". The letter *t* stands at the end but lower and not on the same line.

Silgo Gauche, L.1067-1074.

Una interpretación de la lápida Ibérica de Civit (Tarragona).

The limestone of Civit, S 6.26, measures: 49,5 x 39,0 x 20,0 cm. and has 5 lines of inscription. The author repeats the publication of NLI, 159-165. He adds the document of black marble from Sagunt, MLH. 11.13. This stone is lost; the drawing in MLH, suggest the facade of a building. The drawing of the actual publication is different from the MLH, and let suggest a slab to implant into the ground. The letters are also drawn in a different way. MLH declare that the drawing is made by Hübner after the drawing of Palos. Originates the present drawing from Palos himself, as L. Silgo Gauche points out? Measurements are unknown.

The inscription from Civit, S 6.26: // marks the lines, / indicates the separator of words, sinistrorse direction. Cf. also: LF and: <http://eprints.jjia.it/34/>

*‘ z² m z d z⁴ h // h² h²-l² ‘ a⁵ d z // n t² d h²-l² d h² /
n w² // n d / d d z³ ‘ d //
a⁵ n l t² z n z²*

The mighty prejudice rapidly the life of a friend; he retakes advantages already granted, he decides following to his own opinion about the friend and his life.

The emir gives a friendly kiss, if someone returns to him.

The lord beats the one who embezzles.

The inscription from Sagunt, S 8.33: // mark the lines, dextrorse direction.

m z w² t² ‘ m z // z h² d h² y h² V // l b b h² d m d m g

Who goes away, deposits (his goods) and he goes. Who wishes to save his life, departs. Who travelled much, becomes sedentary in his life(time).

The two texts have nothing in common. The inscription from Civit criticises the governors, the mighty, many times the ruler of a city, the emir, who controls in the name of the king or governs bigger towns, the lord, at the head of small cities but also as secretary of the king.

The stone of Sagunt, written on the more precious marble, seems to be a shield at the entrance a house whose owner became sedentary after travelling a lot.²⁹ The funeral stones found at Sagunt are of lime- or sandstone.

The conviction that all inscriptions on stone were funeral slabs is not proved and wrong.

Vocabulary.

The alphabetic arrangement guards the phonetic writing. The citations of the dictionaries are shortened and give only the essential sense of the texts.

> *a-*: prefix, imperf., 1st p.

> *a*: interjunction, sw.: 'A, 'a, particule d'exclamation.

> *a² a g*: acc., loc., sw.: 'A W G, 'awg, le lus haut point du ciel.

> *a h*: interjunction, sw.: 'A H, 'ah, exclamation de douleur. *

> *a⁵ h r p*: imperf. 1st p. sing., sw.: H R P, *harafa*, vanter une chose outre mesure.

> *a h²*, ' *h²*, ' *h² n*: nom., ' *h² n*: gen., suffix 1st p. pl., *a h m*, nom., pl., sw.: 'A H W, 'a h, 'a h w, frère, ami, compagnon, semblable; nw.: 'a h, brother, used in epistolary style among equals.

> *a l²*, ' *l²*: perf. 3rd p. m. sing., sw.: 'A L Y, 'alā, être haut, être élevé en rang, en dignité, être illustre.

> *a m*, *a⁴ m*: nom., sw.: 'A M M, 'amm, dessin, projet, ce qu'on propose.

> *a⁴ m*: imp. 2nd p. m. sing., sw.: 'A M M, 'amma, se diriger, tendre vers un lieu.

> *a⁶ m*: acc., ' *m*: nom., sw.: 'A M, 'amam, foule, peuple, populace; nw.: ' *m*, people.

> *a m y n*: nom., name of Egyptian god Amūn.

> *a n*: interrogative pronoun, nw.: ' *n*, wherever, where.

> *a n*: introduction of sentences, sw.: 'A N, 'an, particule qui exige le futur, que.

> *a n*, *a⁵ n*: nom., ' *n m*, nom. pl., sw.: 'A Y N, 'ayn, oeil, pl.: 'a⁵ yān, personnage principal, seigneur, maître, chef; nw.: ' *y n*, 1. eye, 2. source.

> *a n z³*: gen., sw.: 'A N S, 'ānisat, fille d'un caractère doux, bonne fille.

> *a q l²*: imperf., 1st p. sing., sw.: Q W L, qāla, dire, parler; nw.: *q l*, voice, sound.

²⁹ Cf. The description of S 5.10, MLH, D. 10.1, which had probably the same shape on the drawing of Hübner and which is an inscription at the entrance of a tribunal. Cf. also ArBe, 174, 186, III-2, S 3.5, MLH, J. 12.3, an example of the older period found at Corte de Freixo.

- > *a q m* : cf., *q m*.
- > *a r* : cf., *r a n*.
- > *a² r* : cf., *ᶜ r*.
- > *a r m* : cf., *r m*.
- > *a⁵ r p a⁵* : cf., *r p a⁵*.
- > *a š²* : nom., sw.: 'A Y Š, 'ayš, vie, manière de vivre, en Égypte, pain.
- > *a š a⁴ t* : nom. pl., nw.: 'š₁, man, woman, hebr.: 'išah, ass: ašatu, pl.: ašātu.
- > *a š² ᶜ l²* : cf., *š a l²*.
- > *a š h³* : nom., sw.: 'A Š H, 'aših, être en colère.
- > *a t² ᶜ* : personal pronoun, sw.: 'A T T, 'anta, toi ; nw.: 'n t h₂, you; ass.: atta, you.
- > *a⁶ t z* : gen., sw.: 'A T Z, 'aṭasa, le jour, la matinée parut, un tel est mort.
- > *a y* : interjection, sw.: 'A Y, 'ay, interjection, O!, charge négative: hélas!
- > 'y : nom., nw.: 'y₁, Punic, in the sense of péninsula.
- > *a z³* : acc., lat.: *asum*.
- > 'A : abbreviation of ass. : *ālu*, town.
- > ᶜ a³ ᶜ t : cf.: ᶜ t a.
- > ᶜ a⁵ d, ᶜ d : perf. 3rd p. m. sing., sw.: 'A W D, 'āda, revenir, retourner, répéter, réitérer, repousser quelqu'un, changer ; nw.: ᶜ w d₂, to visit regularly.
- > ᶜ b r, to go away, to pass, nw.: ᶜ b r₅, geographical indication, cf. bab.: *eber nāri*, on the other side of the rivers, cf. Iber / Hiber and the antonym *His- / Cis-* in Hispania.
- > ᶜ d : cf. ᶜ a⁵ d.
- > ᶜ g m : perf. 3rd p. m. sing., sw.: 'A G M, 'ağama, saisir avec les dents et mordre.
- > ᶜ h², ᶜ h² : cf., *a h²*.
- > ᶜ l² : cf. *a l²*.
- > ᶜ m : cf., *a⁶ m*.
- > ᶜ m t² : perf. 1st p. sing., sw.: 'A M Y, 'amā, courir.
- > ᶜ n : nom., sw.: 'A W N, 'awn, aide, assistance, secours; nw.: ᶜ n₃, = sing. abs. of *h n₁* = benevolence,
- > ᶜ n m : cf., *a n*.
- > ᶜ r : gen., *a² r* : nom., sw.: 'A W R, 'āyirat, immense quantité; nw.: ᶜ w r₁, to be blind.
- > ᶜ r i h² : perf. 3rd p. m. sing., sw.: 'A R Y, 'uriya, être nu, passiv: être dépouillé de ses vêtements, ou de tout ornement, 'ārin, nu; nw.: ᶜ r y₁, to strip of, ᶜ r y₂, cold, naked. ᶜ r r₂, II to be desnudated. Cf. the phonetic writing at the end.
- > ᶜ r t : acc., sw.: 'A R D, 'arḏ, terre, globe terrestre, nw.: 'r š₁, earth, land.
- > ᶜ š p : imp. 2nd p. m. sing., sw.: 'A Š P, 'ašafa, 1. souffler avec violence se dit du vent. De là : il courrut, il partit avec une grande rapidité.

> $\acute{s} m$: nom., pl., nw. : $\acute{s} y$, $\acute{s} y$, to make.

> $t p t$: nom., sw. : $A \bar{T} P$, $\acute{i}t\acute{f}at$, branche de la vigne qui s'appuie sur l'échelas.

> $\acute{t} a$: perf. 2nd p. m. sing., < a > $\acute{t} g$, perf. 3rd p. m. sing., suffix 2nd p. m. sing., $m \acute{t} \acute{c}$: ptcp. IV, nom., $\acute{a}^3 \acute{t}$, [\acute{a}] $\acute{c} t$, verbal substantive, sw. : $A \bar{T} W$, $\acute{a}t\acute{a}$ IV, donner quelque chose à quelqu'un, accorder, agréer la demande, exaucer la prière.

> V : interjection, sw. : $A P$, $\acute{u}ff$, répugnance, douleur, dégoût, fi !, ouf !; nw. : p_1 , conj. : also, moreover, even.

> z , z^2 , z^3 : nom., $z^2 m$, $z^3 m$, nom. pl., sw. : $A Z Z$, $\acute{a}z\acute{I}z$, puissant, fort; nw. : $z z_{1-2}$, to be strong, strong.

> b : preposition, sw. : B , bi -, inséparable, dans, en; nw. : b_z , in, inside, on, during, by means of, with, through.

> $b^2 I$: perf. 3rd p. m. sing., sw. : $P Y$, $f\acute{i}$, 1. dans, en, ici, c'est présent.

> $b n$: participle, sw. : $B Y N$, $b\acute{a}na$, être séparé, éloigné.

> $b r$: perf. 3rd p. m. sing., sw. : $B R R$, $barra$, être bon; nw. : $b r_r$, to make clear.

> $b \acute{s} t^2$: gen. sing., $b \acute{s} m$, gen. pl., sw. : $b \acute{s} m$, perfume, spices.

> CAR : nom., sw. : $qaryat$, village, ville; nw. : $q r y_z$, village.

> d : prep., cf. \underline{d} and post-Latin *de*.

> $d d$: acc., nw. : $d w d_q$, friend.

> $d d$: acc. : sw. : $D W D$, II *dawwad*, se balancer à la balançoire ; nw. : $d w d_z$, cauldron, here, receptacle, scale.

> $d h^2$: nom., gen, sw. : $D H H$, $dah\acute{h}a$, pousser en donnant un coup sur la nuque.

> $d \underline{h}^3$: perf. 3rd p. m. sing., sw. : $D W \underline{H}$, $d\acute{a}h\acute{a}$, s'abaisser, être méprisé, soumettre.

> $d l^2$: gen., sw. : $D W L$, *dawlat*, Pl. : *dawal*, pouvoir, empire, monarchie universelle, dynastie, famille régnante, princes de la famille régnante.

> $d l^2 s^2$: perf. 3rd p. m. sing., sw. : $D L S$, *dalasa*, tromper quelqu'un dans la vente en lui cachant les défauts de l'objet vendu.

> $d n^2 i$: perf. 3rd p. m. sing., sw. : $D N W$, *daniyy*, proche, vil, bas, humble.

> $d r$: nom., sw. : $D W R$, *dār*, maison; nw. : $d r_1$, family, $d r h_1$, courtyard, $d r h_z$, cer-cle, administrative subdivision of the town.

> $d r$: nom., sw. : $D W R$, *dāru*, constant, nw. : $d r_1$, for ever.

> $d r r$: gen., sw. : $D R R$, *darr*, lait en abondance, caractère, fig. : un homme excellent.

> $d t w^2 n$: inf., nom., sw. : *dān*, avoir une nombreuse postérité, beaucoup d'enfants.

> \underline{d} : rel. pronoun, sw. : $\underline{D} W$, *dū*, maître, possesseur, cf. *de*.

> $g a$, $g w^2$: perf. 3rd p. m. sing., $g t^2$, perf. 3rd p. f. sing., $g w$, perf. 3rd p. pl., sw. : $G Y^2$, *gāṭ*, venir à, venir chez quelqu'un.

- > *g b r* : gen.; sw.: *K B R*, *kabīr*, grand; nw.: *g b r₁*, to be strong.
- > *g h²* : perf. 3rd p. m. sing., sw.: *G H H*, *ḡāhha*, lancer de la bouche.
- > *g h²* : perf. 3rd p. m. sing., sw.: *G H W*, *ḡahā*, renverser une bouteille qu'on vide.
- > *g h² t* : perf. 2^a p. m. sing., sw.: *G W H*, *ḡāha*, perdre, détruire, anéantir.
- > *g m* : nom., sw.: *G M^c*, *ḡimā^c*, réunion, rassemblement, totalité, le tout.
- > *g n* : nom., sw.: *G W N*, *ḡawn*, rouge foncé, noir.
- > *g n a²* : II Perf. 3. P. m. Sing., sw.: *G N Y*, *ḡanā*, cueillir un fruit, II *ḡanna^a*, être mûr et bon à cueillir, se dit des fruits, abonder en produits qu'on cueille.
- > *g r* : perf. 3rd p. m. sing. pl., sw.: *G W R*, *ḡāra*, chercher refuge ; cf., nw subst.
- > *g r* : nom., acc., sw.: *G W R*, *ḡār*, voisin, ami, patron, protecteur, client, protégé, *ḡārat*, voisine, femme, épouse; nw.: *g r₁*, client, follower of a man, proselyte.
- > *g s²* : nom., sw.: *G S S*, *ḡassa*, examiner, *g š y š*, *q š y š*, chief, senator, cf., *s²*.
- > *g t²* : cf., *g a*.
- > *g t² l² b* : VIII, inf., sw.: *G L B*, VIII *ḡṭalaba*, anéantir, détruire, réduire tout à rien; nw.: *g l p*, to sculpture.
- > *g w²* : cf., *g a*.
- > *g z²* : perf. 3rd p. m. sing., *g z n* : perf., 1st p. pl., sw.: *G Z Z*, *ḡazza*, couper, faucher; nw.: *g z z*, to shear, to clip.
- > *g z n* : cf., *g z²*.
- > *h* : in some inscriptions = *ū*.
- > *h g n* : perf. 1st p. pl., sw.: *H Y G*, *hāḡa*, être mis en mouvement, être soulevé, excité.
- > *h g m* : nom., sw.: *H G M*, *haḡam*, grande coupe à boire.
- > *h h š* : nom., sw.: *H W Š*, *hawš*, grand nombre.
- > *H I*, Hiber, cf. nw.: *‘ b r₂*, geographical indication, far side (of the river).
- > *h r p* : infinitive, sw.: *H R P*, II *harrafā*, se hâter de dire ses prières.
- > *h š* : perf. 3rd p. m. sing., sw.: *H Y Š*, *hāša*, être agité, excité.
- > *h t t* : imp., sw.: *H T T*, *hat*, faire venir les chameaux; *hāti*, prends, prenez.
- > *h²* : *y h² V* : imperf. 3rd p. m. sing., *h² c*, *h a*, *h² a*, II 3rd p. m. sing., *h² a⁶ n* : II 3rd p. m. sing., suffix 1st p. pl., sw.: *H W Y*, *hayya*, vivre II conserver en vie, laisser vivre, faire vivre.; nw.: *h w y₂*, to live, to restore, to keep alive.
- > *h²* : gen., *h²*, *h* : acc., *h a n²*, *h² c* *n* : nom., suffix 1st p. pl., *h i*, gen., sw.: *H W Y*, *hiyy*, vie ; nw.: *h y₁*, life.
- > *h a*, *h² c* : cf., *h²*.
- > *h b* : nom., sw.: *H B B*, *hubb*, affection, attachement ou amitié, cher, aimé.
- > *h² d* : imp. 2nd p. m. sing., sw.: *H D Y*, *hadiya*, s'attacher à un lieu et y rester.
- > *h d t²* : acc. ; nw.: *h d y₁*, to rejoice, to jeer.
- > *h² g*, *h² g* : perf. 3rd p. m. sing., participle, sing./pl., sw.: *H W G*, *hāḡa*, avoir besoin de quelque chose, .

- > $\dot{h} i$, cf., \dot{h}^2 .
- > \dot{h}^2-l^2 : imp. 2nd p. m. / f. sing., sw.: $\dot{H} L L$, *ħalla*, dénouer, défaire un nœud.
- > \dot{h}^2-l^2 , $\dot{h}^2 l^2 l$: cf. $\dot{h} l$.
- > $\dot{h}^2 m$: nom., sw.: $\dot{H} M M$, *ħamma*, chauffer; nw.: $\dot{h} m m_1$, to heat, $\dot{h} m m_2$, hot, feverish, $\dot{h} m_2$, heat.
- > $\dot{h}^2 m$: perf. 3rd p. m. sing., sw.: $\dot{H} M Y$, *ħamā*, interdire, défendre l'usage.
- > $\dot{h}^2 m l^2$: acc., sw.: $\dot{H} M L$, *ħamūlat*, bête de charge, fardeaux.
- > $\dot{h}^2 n$: nom., $\dot{h} n m$, nom., pl., sw.: $\dot{H} N N$, *ħann*, compassion, pitié; nw.: $\dot{h} n n_{1-3}$, to be benevolent, pity, compassion, clement, merciful.
- > $\dot{h} p l$: perf. 3rd p. m. sing. / pl., sw.: $\dot{H} P L$, *ħafala*, se réunir, affluer, ramasser.
- > $\dot{h}^2 p r$: inf., sw.: $\dot{H} P R$, *ħafara*, savoir la fin de quelque chose; nw.: $\dot{h} p r_1$, to dig.
- > $\dot{h}^2 p t^2$: nom., sw.: $\dot{H} P T$, *ħufāyā*³, très gros et replet; nw.: $\dot{h} p y h$, care, effort.
- > $\dot{h}^2 r$: acc., sw.: $\dot{H} W R$, *ħūr*, dommage, malheur sur malheur.
- > $\dot{h} r a s^2$: nom., sw.: $\dot{H} R \check{S}$, *ħarīš*, rude, qui mange beaucoup, vorace, charmeau.
- > $\dot{h}^2 \check{s}$: perf. 3rd p. m. sing., inf., sw.: $\dot{H} \check{S} W$, *ħašā*, remplir, farcir de quelque chose.
- > $\dot{h}^2 \check{s}$: inf, sw.: $\dot{H} W \check{S}$, *ħāša*, traquer une bête pour la faire entrer dans les filets.
- > $\dot{h}^2 \check{s}$: perf. 3rd p. m. sing., sw.: $\dot{H} Y \check{S}$, *ħāša*, avoir peur, être effrayé.
- > $\dot{h}^2 \check{s} d$: perf. 3rd p. m. sing., sw.: $\dot{H} \check{S} D$, *ħašada*, se réunir, rassembler, réunir.
- > $\dot{h}^2 t$: perf. 3rd p. m. sing., sw.: $\dot{H} W \dot{T}$, *ħāta*, prendre garde, faire attention,
- > $\dot{h}^2 w^2 n$: perf. 3rd p. m. sing., sw.: $\dot{H} Y N$, *ħāna*, être sec, périr, être éprouvé de malheurs, *ħāyinat*, malheur, accident.
- > $\dot{h}^2 y r$: nom., sw.: $\dot{H} Y R$, *ħayr*, bon, excellent.
- > $\dot{h} z$: preposition, sw.: $\dot{H} \dot{D} W$, *ħudwa*, en face de, *ħudwan*, vis-à-vis.
- > $\dot{h}^2 z t$: inf., nw.: $\dot{h} z y_1$, to see.
- > $\dot{h}^2 z t$: gen., sw.: $\dot{H} W Z$, *ħawzat*, côté, réunion, cercle, assemblée.
- > \dot{h}^e : perf. 3rd p. m. sing., sw.: $\dot{H} W^2$, *ħā*², dépêche-toi, et viens vite à nous.
- > $\dot{h} a n^2$, $\dot{h}^{21} a^6 n$, $\dot{h}^{2e} n$: cf., \dot{h}^2 .
- > $\dot{h}^3 d$: nom., sw.: $\dot{H} W D$, *ħawd*, jeune fille délicate et aux formes gracieuses, jeune femme.
- > $\dot{h}^2 g$: cf., $\dot{h}^2 g$.
- > $\dot{h}^2 \dot{h}^2 m$: nom., pl., sw.: $\dot{H} W \dot{H}$, *ħawh*, pêche (Égypte), prune (Syrie).
- > $\dot{h} l$, $\dot{h}^2 l^2 l$: nom. \dot{h}^2-l^2 , gen., sw.: $\dot{H} L L$, *ħill*, ami intime, amitié.
- > $\dot{h}^3 p$: perf. 3rd p. m. sing., sw.: $\dot{H} W P$, *ħāfa*, craindre, redouter, craindre.
- > $\dot{h}^{21} p d$: perf. 3rd p. m. sing., sw.: $\dot{H} P D$, *ħafada*, marcher d'un pas rapide.
- > $\dot{h}^{21} p r$, $\dot{h}^3 a^5 p r$: perf. 3rd p. m. sing., sw.: $\dot{H} P R$, *ħafara*, protéger.

- > $h^3 p t$: gen., sw.: $\underline{H} P P$, \underline{haffuf} , hyène.
- > $h^3 p y|y$: perf. 3rd p. m. sing., sw.: $\underline{H} P Y$, \underline{hafiya} , se cacher, \underline{hafiyy} , caché.
- > $h^3 p z^2$: inf., sw.: $\underline{H} P Z$, \underline{hafaza} , pousser, faire marcher devant soi, pousser.
- > $h^2 p r$: infinitive, sw.: $\underline{H} P R$, \underline{hafara} , observer, garder un pacte d'alliance.
- > $h^3 \check{s}$: nom., sw.: $\underline{H} W \check{S}$, $\underline{ha\check{s}}$, menus ustensiles, meubles, effets de peu de valeur.
- > $h t$: nom., sw.: $\underline{H} T T$, \underline{hatt} , ligne, raie, chemin.
- > $i-$, $y-$, prefix 3rd p. m. sing.
- > $i p^c$: impf. 3rd p. m. sing., sw.: $P^3 W$, $\underline{fi'at}$, troupe d'hommes, cf.: $p a$.
- > $i s y$: cf., $i \check{s} y$.
- > $i \check{s} r$: impf. 3rd p. m. sing., sw.: $S W R$, $\underline{\check{s}ara}$, tourner le visage, rendre un som.
- > $i \check{s} y$: impf. 3rd p. m. sing., sw.: $\check{S} Y^3$, $\underline{\check{s}a'a}$, vouloir.
- > $-k^2$: suffix, 2nd p. m. / f., sing.
- > $k^2 n t^2$: nom., nw.: $k n t_1$, companion, colleague, lat. : *consilium*.
- > $k^2 p$: perf. 3rd p. m. sing., sw.: $K P P$, \underline{kaffa} , coudre, remplir trop une vase.
- > l^2 : particule, sw.: L , \underline{la} , affirmation ; nw.: l^2_2 , exclamatory particle, yea, oh, certainly.
- > l , l^2 : preposition, sw.: L , \underline{li} , inséparable, pour; nw.: l_2 , to, on, at, in, of, for.
- > l^2 : nom., abbreviation, sw.: $L Y T$, $\underline{lāit}$, lion.
- > $l b$: perf. 3rd p. m. sing., sw.: $L B B$, \underline{labba} , 1. s'arrêter, mettre le pied à terre.
- > $l^2 b d$: perf. 3rd p. m. sing., sw.: $L B D$, \underline{labada} , être par terre, s'arrêter dans un lieu.
- > $l d$, $l^2 d$: perf. 3rd p. m. sing., sw.: $L D D$, \underline{ladda} , se quereller, avoir une rixe.
- > $l^2 d n$: nom., sw.: $L D N$, \underline{laduna} , être doux, tendre, mou au toucher.
- > $l^2 d s^2$: imp. 2nd p. m. sing., sw.: $L D S$, \underline{ladasa} , lancer une pierre contre quelqu'un.
- > $l \underline{d}$: perf. 3rd p. m. sing., sw.: $L \underline{D} \underline{D}$, \underline{ladda} , être doux, agréable, délicieux.
- > $l^2 h$: imp. 2nd p. m. sing., sw.: $L W Y$, \underline{laway} , 1. tordre.
- > $l^2 h^2 w$: perf. 3rd p. m. sing., act., and pass., sw.: $L \underline{H} W$, $\underline{lahā}$, faire un affront.
- > $l^2 m^c$: perf. 3rd p. m. sing., sw.: $L M^c$, $\underline{lama'a}$, briller de loin légèrement, mentir.
- > l^2-n : negation, sw.: $L N$, \underline{lan} , non, particule négative pour le futur.
- > $l^2 p \underline{h}^2$: perf. 3^a p. m. sing., sw.: $L P \underline{H}$, \underline{lafaha} , brûler, causer du mal.
- > $l \check{s} t^2$: perf., 3rd p. f., sw.: $L Y S$, \underline{laisa} , n'être pas, n'être point; nw.: $l y \check{s}_2$, combination of adverb of negation, l^3_1 , and noun $y \check{s}$.
- > $l t^2$: perf. 3rd p. m. sing., $l t$: imp. 2nd p. m. sing., $l^2 t^2$: inf., sw.: $L W T$, $\underline{lāta}$, frapper, atteindre, joindre l'un avec l'autre.

> $l^2 z^2$: nom., $l z m$: gen., pl., sw.: *L W S*, *lāis*, qui aime les friandises, les dou-
ceurs.

> $l^2 z$: perf. 3rd p. m./f. sing., sw.: *laisa*, n'être pas; nw.: $l y \check{s}_2$, negation, $l^2 y$,
noun $y \check{s}$.

> $-m$: suffix of pl., cf. nw.: $-im$.

> m : negation, sw.: M^2 , *mā*, particule négative.

> M, m : nom., sw. : *malak*, roi.

> $m a^2, m a^4, m^c$: pronoun, sw.: M^2 , *mā*, quoi; nw.: $m^2 y, m h_2$, what ?

> $m a^6$: acc. : sw. : *M W H*, *mā*, eau; nw.: $m y m$, subst. m. pl. : water.

> $m a^4 z^3$: perf. 3rd p. m. sing., sw.: $M^2 S$, *ma'asa*, se fâcher contre quelqu'un.

> m^c : preposition, sw.: M^c , *ma'a*, *ma'*, avec.

> m^c : interrogative pronou, nw. : $m y$, who?

> $m^c r$: perf. 3rd p. m. sing., sw.: $M^c R$, *ma'ira*, avoir la chute, tomber.

> $m d$: cf. $m d t$.

> $m d$: adv., sw.: *M D D*, *madd*, pl. *mudūd*, crue, accroissement; nw.: $m^2 d$,
very, much.

> $m d g$: perf. 3rd p. m. sing., suffix 2nd p. m. sing., sw.: *M D D*, *madda*, accorder
à quelqu'un un délai pour le paiement d'une dette

> $m d t$: nom. f., $m D w^2 n$, $m d n$, nom. pl., sw.: *M D N*, *madīnat*, *mudun*, ville,
cite; nw. : $m d n h$, jurisdiction, department, province, town, city, state.

> $m g$: perf. 3rd p. m. sing., sw.: *M W G*, *māgā*, s'agiter se dit de la foule, du
peuple.

> $m g$: nom., sw. : *M W G*, *mawg*, verbe: être agité, flot, vague, onde, lame.

> $M h n$: nom. : Lat., abbr. : *municipium*.

> $m h^2$: nom., $m h^2 n$, gen., suffix 1st p. pl., sw.: *M H H*, *muḥh*, le cœur même,
la partie la plus pure d'une chose; ass. : the head.

> $m h^2 \check{s} t$: acc., sw.: *M H \check{S}*, *maḥaša*, brûler au point de noircir, oter la peau de
dessus, *māhiš*, qui brûle et endommage, feu, chaleur excessive.

> $m h^2 l^2 l$: sw.: *H L L*, ptcp. IV, *muḥalil*, déranger l'ordre, trahir qqn., lui être
infidèle.

> $m h^2 t$: perf. 3rd p. m. sing., sw. : *M H T*, *maḥaṭa*, ressembler à son père, se
dit d'un fils qui est comme qui dirait son père tout craché.

> $m i g$: perf. 3rd p. m. sing., *M W G*, *māgā*, être agité, s'agiter se dit de la
foule.

> $m l$: perf. 3^a p. m. sing., $m l^2$, ptcp., sw. *M Y L*, *māla*, se pencher, dévier,
s'écarter du vraie ou du juste.

> $m l^2 a^5$: perf. 3rd p. m. sing., $m l^2 a g$, idem and suffixe 2nd p. m. sing., $m l^2 c$:
participle, inf., sw.: $M L^2$, *mala'a*, emplir, remplir; nw.: $m l^2 y$, to be full, to fill.

> $m l^2 c$: cf.: $m l^2 a^5$.

> $m l^2 d$: nom., sw.: *M L D*, *mald*, tender, délicat de corps.

- > *m l² g*, *m r g*, *M r g* : nom., sw.: *M L K*, *malik*, *mulūk*, roi; nw.: *m l k_y*, king.
- > *m l² l* : genitive, sw.: *M L L*, *millat*, pl.: *milal*, religion, doctrine religieuse.
- > *m l² z* : imp. 2nd p. m. sing., sw.: *M L Z*, *malaza*, partir en emportant quelque chose.
- > *m n* : interrogative pronoun, sw.: *M N*, *man*, qui ?; nw.: *m n_y*, who.
- > *m n* : perf. 3rd p. m. sing., inf., sw.: *M W N*, *māna*, nourrir, entretenir, apporter, fournir des vivres à quelqu'un.
- > *m q s²* : gen., nw.: *q s*, manufacturer of cups; fr.: *casse*; ingl.: to cast; germ.: "Guß", prefix *mi-*, words of place and instruments.
- > *m r*, *m r a* : nom., sw.: *M R'*, *mar'*, homme; nw.: *m r'*, lord, master.
- > *M r g* : cf. *m l² g*.
- > *m r d* : inf., sw.: *M R D*, *marada*, tremper, sucer, couper, retrancher, déchirer.
- > *m r r* : inf., sw.: *M R R*, *marra*, passer, s'en aller, s'éloigner.
- > *m r š* : inf., sw.: *M R Š*, *marasa*, macérer, gratter, frotter avec les bouts des doigts.
- > *m s²*, *m š* : inf., sw.: *M Y Z*, *māza*, séparer, donner quelque avantage sur l'autre.
- > *m s² t* : perf. 3rd p. f. sing., sw.: *M S'*, *masa'a*, suivre, tenir.
- > *m š* : cf., *m s²*.
- > *m š* : perf. 3rd p. m. sing., sw.: *M Š Š*, *mašša*, traire une femelle en ayant soin de lais-ser un peu de lait dans les pis pour ne pas l'épuiser.
- > *m š t* : nom. : sw.: *M Š T*, *mašt*, peigne, qui peigne toujours, flatteur.
- > *m t n*, *m t n²* : nom., gen., suffix 1st p. pl., sw.: *M W T*, *mawt*, mort, trépas, nw.: *m t_y*, *m w t_y*, *m w t_z*, to die, death, plague, pestilence.
- > *m t²* : cf.: *t a*.
- > *m t³ t a⁴* : perf. 3rd p. m. sing., sw.: *M D Y*, *maḍā*, passer, avoir lieu.
- > *m w²* : perf. 3rd p. m. sing., sw.: *M' Y*, *ma'a*, tendre, étendre, semer la dis-corde.
- > *m w²* : nom., sw.: *M W H*, *mā'*, eau; nw.: *m y m*, subst. m. pl. : water.
- > *m y* : interrogative pronoun, nw.: *m y_y*, who?
- > *m y d* : adverb, sw.: *M D D*, *madd*, pl. *mudūd*, crue des eaux, accroissement du jour; nw.: *m' d*, very, much.
- > *m y m* : gen., sw.: *M W H*, *mā'*, eau; nw.: *m y m*, subst. m. pl. : water.
- > *m y n* : perf. 3rd p. m. sing., sw.: *M Y N*, *māna*, mentir.
- > *m y t* : perf. 3rd p. m. sing., sw.: *M Y T*, *māta*, opprimer, repousser, chasser.
- > *m z* : perf. 3rd p. m. sing., sw.: *M Y Z*, *māza*, passer, séarer, aller d'un lieu à un autre.
- > *m z d* : perf. 3rd p. m. sing., sw.: *M S D*, *masada*, se dépêcher, aller plus vite.
- > *-n* : suffix, 1st p. pl.
- > *n a⁴* : cf., *n w²*.

> *N A I M* : imp. 2nd p. m. pl., sw.: *N W M*, *nāma*, dormir, sommeiller, se calmer.

> *n² a⁴ h² <n>*, *n A² n h* : pers. pronoun, sw.: *N H N*, *naḥnu*, nous; nw.: ² *n h n₂*, we.

> *n² a r*, *n r* : nom., sw.: *N W R*, *nār*, *niyār*, feu; nw.: *n r₁*, *n w r₂*, fire.

> *n a š g a⁴* : imperf. 1st p. pl., sw.: *Š G W*, *šağā*, causer un plaisir, vaincre, cf. : *s² g y*.

> *n^c š* : perf. 3rd p. m. sing./pl., sw.: *N² Š*, *na'aša*, prendre, au contraire: laisser tomber.

> *n d*, *n² d* : perf. 3rd p. m. sing., sw.: *N W D*, *nāda*, donner un baiser à quelqu'un.

> *n d n* : inf., ass.: *nadānu*; nw.: *n t n*, to give.

> *n h* : cf. : *n w²*.

> *n h²* : cf., *n w² h²*.

> *n h³* : cf., *n w² h²*.

> *n h³* : inf., sw.: *N H H*, *naḥḥat*, les dix pour cent que le percepteur de dîmes se fait donner en sus de la dîme.

> *n h² t* : perf. 3rd p. m. sing., sw.: *N H T*, *naḥata*, tirer, sortir.

> *n k²* : pass. perf. 3rd p. m. sing., sw.: *N K Y*, *nakā*, bleser; nw.: *n k y₁*, to beat, to hit.

> *n l²¹* : perf. 3rd p. m. sing., sw.: *N W L*, *nāla*, donner quelque chose, être généreux.

> *n² l^c* : imperf. 1^a p. pl., sw.: *N L^c*, *la'a*, affecter profondément quelqu'un et lui causer de l'agitation, du malaise.

> *n m* : nom., *n m g*, acc., suffix 2nd p. m. sing., sw.: *N Y M*, *nīm*, bienfaisance excessive, doux, bien-être, aisance.

> *n² p l h* : imperf. 1^a p. pl., sw.: *faḷā*, rechercher, examiner, *h = ū*.

> *n q z³* : perf. 3rd p. m. sing., sw.: *N Q Z*, *naqaza*, bondir, faire des bonds en courant.

> *n r* : cf., *n² a r*.

> *n r* : nom., sw.: *N W R*, *nūr*, 1. lumière.

> *n R t¹* : nom., sw.: *N² R*, *na'ara*, être excité, se jeter sur quelqu'un; ass: *nēru*, to kill.

> *n² r g h²* : imperf. 1^a p. pl., sw.: *R G H*, *rağāḥa*, pencher d'un côté à cause du poids, se dit de l'un des deux plateaux de la balance, peser plus qu'un autre.

> *n s² h* : cf., *s² h*.

> *n š* : perf. 3rd p. m. sing., sw.: *N W Š*, *nāša*, rester en arrière de quelque chose.

> *n² š¹* : nom., sw.: ² *A N S*, ² *ins*, hommes; ² *anīs*, ami; nw.: *n š₂*, ² *n š₁₋₃*, man, person, people, mankind.

> *n t*, *n t²* : perf. 3rd p. m. sing., sw.: *N W T*, *nāṭa*, pendre, suspendre, traiter une affaire à son propre gré, sans consulter personne.

> *n t² p h* : imperf., 1st p. pl., sw.: *T P W*, *ṭapā*, 1. surnager, 4. mourir.

> *n² t r* : perf. 3rd p. m. sing., sw.: *N T R*, *naṭara*, garder une vigne, un jardin de palmiers, un verger; nw.: *n ṣ r₁*, to guard, to protect.

> *n t ṣ* : imperf. 1st p. pl., sw.: *T W Š*, II *ṭawwāša*, accorder un terme plus éloigné.

> *n w²*, *n a⁴* : nom., *n h* : gen., sw.: *N W Y*, *nawiy*, ami, T 5.34, Liria 75, Anej. 533: *n w² p w² y⁶ m n w² a⁶ m h r*, Nawi, in the language of Yemen : *amūr*, emir.

> *n w² ḥ²*, *n ḥ²*, *n ḥ³* : nom., nw.: *n w ḥ₁₋₃*, to be calm, adj.: calm, at rest.

n z³ : nom., sw.: *N Š Y*, *nisā³*, vin capiteux, femmes.

> *n z²* : inf., sw.: *N S S*, *nassa*, s'éloigner, parcourir.

> *n z²* : perf. 3rd p. m. sing., sw.: *N Z⁶*, *naza⁶a*, oter, enlever, arracher une chose.

> *n z* : perf. 3rd p. m. sing., sw.: *N W Z*, *nāsa*, pendiller, être agite, II *nawwasa*, s'arrêter.

> *n z*, *n z³* : ptcpl., sw.: *N Z Z*, *nazza*, se mettre à courir, désirer.

> *n z² ḥ g*, *n² z² ḥ² n* : cf., *z ḥ²*.

> *n z² l²¹ t* : imperf. 1^a p. pl., sw.: *Z L T*, *zalaṭa*, marcher avec rapidité.

> *n z m* : imperf., 1st p. pl., sw.: *Z M M*, *zamma*, lier, serrer, élever.

> *O* : cf. 'A.

> *p* : conjunction, sw.: *P*, *fa*, inséparable, et; nw.: *p₁*, and.

> *p a* : gen., sw.: *P³ W*, *fa³at*, troupe d'hommes.

> *p a⁵* : nom., sw.: *P W H*, *fāh*, bouche; nw.: *p y₁*, mouth.

> *p a⁴ ḥ²¹ a* : nom., sw.: *P Ḥ W*, *fāḥan*, aromates, poivre, oignon, etc.

> *p d* : inf., sw.: *P W D*, *fāda*, continuer se dit des richesses, d'un état de prospère.

> *p h* : perf. 3rd p. m. sing., sw.: *P W H*, *fāha*, prononcer un mot, adresser la parole, *fāh*, bouche, parole, sentence; nw.: *p y₁*, mouth.

> *p h t* : participe, sw.: *P W T*, *fāta*, passer à côté de quelqu'un, passer, mourir.

> *p r* : gen., sw.: *P R R*, *furarat*, *farūrat*, qui fuit, qui court très vite ; *farār*, nom d'action de *farra*, s'enfuir, dit d'un cheval de race.

> *p r* : perf. 3rd p. m. sing., *p r w²* : perf. 3rd p. m. pl., sw.: *P R Y*, *farā*, être étonné, stupéfait, perdre la tête.

> *p s²*, *p z²* : perf. 3rd p. m. sing., sw.: *P³ S*, *fa³asa*, couper, casser avec une hache.

> *p s² d* : nom., Lat. : *faustum*, cf. sw.: *P S D*, *fāsid*, être gâté, corrompu.

> *p t²* : nom., sw.: *P T W*, *fitat*, jarre.

> *p t²* : nom., sw.: *P T W*, *fatān*, jeune homme adult, *fatāt*, jeune fille adulte.

- > *p t* : gen., sw.: *P W T*, *fawt*, mort, trépas.
- > *p t r* : nom., nw.: *p t r₁*, tablet, altar-table.
- > *p t š m* : gen., pl., sw.: *P T Š*, *fataša*, chercher avec soin, *fatš*, recherche.
- > *p w²* : nom., *p m* : nom., pl., sw.: *P W H*, *fāh*, bouche; nw.: *p y₁*, mouth.
- > *p z*, *p z³* : gen., sw.: *P W Z*, *fawz*, victoire, succès.
- > *p z²* : cf., *p s²*.
- > *q d* : participle, sw.: *Q W D*, *qāda*, défaire, séparer les parties qui tenaient ensemble.
- > *q m* : imp. 2nd p. m. sing., *a q m* : imperf. 1st p. sing., nw.: *q w m₁*, to rise, to stand up.
- > *q q* : nom., sw.: *qīqā²at*, *Q W Q Y*, vase à boire en bois de palmier, cf. *G Q Q*.
- > *q r* : perf. 3rd p. m. sing., sw.: *Q W R*, *qāra*, prendre sa proie en traître.
- > *q t* : nom., sw.: *Q W T*, *qūt*, aliment, nourriture.
- > *r(š)* : acc., *r š*, *r s²* : nom., *r a š² g*, acc., suffix 2nd p. m. sing., sw.: *R³ S*, *ra³as*, tête; nw.: *r š₂*, *r³ š*, head.
- > *r* : imp. 2nd p. m. sing., *r a n* : perf. 1st p. pl., *a r*, imperf. 1st p. sing., sw.: *R³ Y*, *ra³ā*, voir, apercevoir; nw.: *r³ y*, to see.
- > *r^c* : nom., nw.: *r^c₁*, friend, colleague, neighbour.
- > *r^c* : nom., sw.: *R W^c*, *ra^ca*, faire peur, attrait, *rawa^c*, beauté qui saisit d'admiration.
- > *r^c* : inf., gen., sw.: *R^c Y*, *ra^cay*, paître dans tel ou tel endroit; nw.: *r^c y₁*, *rī^cy*, pâturage, herbes que les animaux dévorent; nw.: *r^c y₁*, verb : to feed, *r^c y₅*, pasture.
- > *r b* : gen., sw.: *R B B*, *rabb*, maître, seigneur, Le seigneur, Dieu; nw.: *r b₂*, *r b b₁*, *r b y₁*, big, large, important, great, head, chief, commander.
- > *r d* : imp. 2nd p. m. sing., sw.: *R D Y*, *radā*, pousser en portant en coup vigoureux
- > *r g* : perf. 3rd p. m. sing., inf., sw.: *R W G*, *rāḡa*, courir avec rapidité tout autour ; *rāiḡ*, qui se vend, qui est de bon débit, ou qui est en usage.
- > *r g a* : perf. 3rd p. m. sing., sw.: *R G^c*, *raḡa^ca*, revenir, retourner, profiter.
- > *r-g h²* : inf., sw.: *R G H*, *raḡaḡa*, pencher d'un côté à cause du poids se dit de l'un des deux plateaux de la balance.
- > *r g t* : perf. 3rd p. f. sing., sw.: *R G^c*, *raḡa^ca*, revenir, retourner, profiter se dit de la nourriture qui profite aux bestiaux et dont ils se trouvent bien.
- > *r g z* : perf. 3rd p. f. sing., sw.: *R G S*, *raḡasa*, mugir, retenir, empêcher.
- > *r h* : perf. 3rd p. m. sing., sw.: *R H W*, *rahā*, écarter les jambes, marcher doucement.
- > *r h t g* : nom., suffixe 2^a p. m. sing., sw.: *raht*, famille, tribu d'un homme, de trois à sept, composée d'hommes seuls.

> *r ḥ* : perf. 3rd p. m. sing., *r w ḥ*² : imp., 2nd p. m. / f. sing., sw.: *R W Ḥ*, *rāḥa*, faire quelque chose le soir, être léger, adroit, habile ou prompt à faire quelque chose, sentir la présence d'une chose à son odeur; nw.: *r w ḥ*₁, to widen, to enlarge.

> *r ḥ n* : nom., suffix 1st p. pl., sw.: *R W Ḥ*, *rawḥ*, repos; nw.: *r w ḥ*₃, tranquility, respite.

> *r ḥ*³ : nom., nw.: *r w ḥ*₁, to widen, to enlarge.

> *r l*² : inf., sw.: *R W L*, II *rawwala*, baver, laisser tomber la bave de la bouche.

> *r m* : perf. 3rd p. m. sing., *a r m* : imperf., 1st p. sing., sw.: *R W M*, *rāma*, désirer ardemment, rechercher.

> *r m* : nom., sw.: *R W M*, *rawm*, désir; nw.: *r w m*₁, to elevate, to put up.

> *r n* : perf. 3rd p. m. sing., *r n w*² *t* : inf., sw.: *R N N*, *rannat*, produire un bourdonnement, un bruit, gémir; nw.: *r n n*, to announce, to sing.

> *r n a* : perf. 3rd p. m. sing., sw.: *R N W*, *ranā*, être attentif, regarder.

> *r n w*² *t* : cf., *r n*.

> *r p a*⁵ : perf. 3rd p. m. sing., *a⁵ r p a*⁵ : imperf. 1st p. sing., sw.: *R W P*, *rāfa*, être bon.

> *r q ḥ*² : nom., sw.: *R Q Ḥ*, *raqqaḥa*, II gérer, administrer bien, conduire avec soin.

> *r r* : inf., sw.: *R Y R*, passiv, *rīra*, devenir fort et gras pour avoir été bien nourri.

> *r s*² : cf., *r*(² š).

> *r š* : cf.: *r*(² š).

> *r t*, *r t*² : gen., sw.: *R T T*, *ratt*, chef, prince.

> *r w ḥ*² : cf., *r ḥ*.

> *s*² : **si*, sw.: se met devant les aoristes pour déterminer le futur, cf. : *sawf*.

The prefix of the aoriste / imperfect is not written in this text.

> *s*², *z*² : nom., sw.: *S^c N*, *sā'in*, qui court, inspecteur, surveillant, *S W D*, *sā'id*, *sādat*, pl., chef, prince.

> *s*² *a*⁴ ^c : perf. 3rd p. m. sing., sw.: *S^c Y*, *sā'a*, 1. courir.

> *S a*² *R* : acc., nw.: š^c *r*₁, gate.

> *s*² *g y* : perf. 3rd p. m. / f. sing., sw.: Š *G W*, *šaḡiya*, être affligé, être dans la tristesse, s'en aller, s'éloigner de quelqu'un, le quitter.

> *S I*, nom., nw.: *s w y*, to equal, to be equal, to be of the same value.

> *s*² *h* : infinitive., *n*² *s*² *h*, II imperf. 1^a p. pl., sw.: *S W Y*, II *sawwā*, égaliser, partager également, rendre accompli.

> *s*² *m* : nom., sw.: *S W M*, *sām*, source, mort, trépas.

> *s*² *n h r* : gen., Post-Lat., port.: *senhora*, sp.: *señora*, cf. *h = u*.

> *s*² *p* : imp. 2nd p. m. sing., sw.: *S W P*, *sāfa*, chasser, faire la chasse.

> *s p r m* : nom., pl., sw.: *S P R*, *safir*, voyageur, écrivain; nw.: *s p r*_{2,5'}, scribe.

> $s^2 r$: perf. 3rd p. m. sing., sw.: $S R R$, *sarra*, réjouir, rendre gai, égayer, contenter.

> $s t$: cf., š.

> $\$$: perf. 3rd p. m. sing., $\$ m$: ptcpl., pl., nw.: $y \$ ^\circ$, to go out, to leave.

> $\$ d$: inf., sw.: $\$ Y D$, *šayd*, chasse, pêche, ce qu'on prend à la chasse ou à la pêche.

> $\$ h^2$: ptcpl., nw.: $\$ h y$, to be thirsty.

> $\$ n^\circ$: perf. 3rd p. m. sing., sw.: $\$ N^\circ$, *šana'a*, faire, $\Pi \$ anna^\circ a$, arranger comme il faut; nw.: $\$ n^\circ$, to make.

> $\$ w^2 n$: imp. 2nd p. m. sing., sw.: $\$ W N$, *šāna*, protéger, conserver.

> $\$$, $\2 , $\$ z^2$, $\$ z^3$, $s t$, f. : rel. pronoun, : nw.: $\$_{10}$.

> $\3 : gen., sw.: $\$ Y ^\circ$, *šay*, chose, quelque chose, objet, affaire.

> $\$^2 a^2$: perf. 3rd p. m. sing., $\$ a^4^\circ$, ptcpl., sw.: $\$ ^\circ Y$, *šā'a*, vouloir.

> $\$ a^4 d$: nom., sw.: $S D D$, *sādda*, être juste, droit, *sadād*, le juste.

> $\$ a l^2$: imp. 2nd p. m. sing., $a \$ a l^2$, imperf. 1st p. sing., sw.: $S ^\circ L$, *sa'ala*, inter-roger, prier pour quelqu'un, *sāla*, demander ; nw.: $\$ ^\circ l$, to ask for something.

> $\$ a^4 p$: perf. 3rd p. m. sing., sw.: $\$ ^\circ P$, *ša'ifa*, nourrir de la haine contre quelqu'un.

> $\$ d z h$: nom., suffix 3rd p. m. sing., sw.: $\$ T S$, *šaṭasa*, partir, *šaṭs*, intelligence, finesse, habile, rusé.

> $\$ h y r$: nom., sw.: $\$ W R$, *šayyir*, beau, gras et en beau état, beau, élégant.

> $\$ h^2$, $\$ h^2 m$: cf., $\$ h^2$.

> $\$ h^2$: nom., $\$ h^2 n$: nom., suffix 1st p. pl., $\$ h^2 m$: gen., pl., sw.: $\$ Y H$, *šailh*, vieillard, ancien, cheikh, mari, docteur, maître.

> $\$^2 l^2$: perf. 3rd p. m. sing., sw.: $\$ L L$, $\Pi \$ allala$, rincer un vase, se rincer la bouche.

> $\$ l t^3$: nom., sw.: $\$ L T$, *šalt*, couteau.

> $\$^2 a m a$: imp. 2nd p. m. sing., sw.: $S M^\circ$, *sama'*, écouter, 4. entendre; nw.: $\$ m^\circ$, to hear, to become acquainted with.

> $\$ m m$: acc., loc., sw.: $S M ^\circ$, *samā'*, ciel, toit, *šamīm*, bonne odeur, haut, élevé; nw.: $\$ m m_2$, $\$ m y m$, heaven.

> $\$ m \$$: nom., sw.: $\$ M S$, *šams*, soleil; nw.: $\$ m \$$, sun.

> $\$ m \2 : nom., sw.: $\$ M S$, *šamūs*, brillant, vin.

> $\$ n m$: nom., nw.: $\$ n y m$, two.

> $\$ p$: perf. 3rd p. m. sing., sw.: $\$ P P$, *šaffa*, être collant, très juste, coller sur le corps.

> $\$ r$: perf. 3rd p. m. sing., sw.: $\$ W R$, *šāra*, conseiller quelque chose à quelqu'un.

> $\$ r t^2$, $\$ r t^2 E^2$: nom., sw.: $\$ R T$, *šurṭat*, condition, troupe qui commence la charge, le combat, garde, chef de police.

> š t^c : imp. 2nd p. m. sing., š t² h : imp. 2nd p. m. pl., nw.: š t y₁, to drink, beverage.

> š t y m : nom., pl., nw.: š t y₂, drink.

> š w² : personel pronoun 3rd p. sing., ass. : šū.

> š w² t³ : nom., sw.: Š W T, šiwāt, flamme pure, sans fumée.

> šz, šz², šz³ : cf., š.

> š z³ : nom., gen., sw.: Š S S, šassa, être sec, desséché.

> š z³ n : acc., sw.: Š Z N, šazan, sol dur et raboteux, vie dure, vie de privation.

> -t : suffix, 3rd p. sing. f.

> t, t² : nom., nw.: t₄ = t r w m h, as abbrev. of t r (w) m h (= heave-offering, contribution for the sanctuary) on wine and oil amphoras from Masada.

> -ta, suffix, perf. 2nd p. m. sing.

> t b : nom., nw.: t b₁, t w b₁, goodness, t b h₁, benevolence, t b₂, good, firm.

> t² h² : perf. 3rd p. m. sing., sw.: T W H, taha, errer, rôder, aller ça et là.

> t² h² q r : imperf. 3rd p. f. sing., sw.: H Q R, haqara, mépriser.

> t h³ : perf. 3rd p. m. sing., sw.: T W H, taha, soupçonner, accuser d'une action.

> t l², t² l : nom., sw.: T W L, tala, être long, tawl, longueur, puissance, pouvoir.

> t² l² l : inf., sw.: T L L, talla, verser impunément le sang d'un homme, tuer quelqu'un sans qu'il soit vengé.

> t² m q : imperf. 2nd p. m. sing., sw.: M Q Q, II maqqaqa, abecquer, nourrir mal.

> t m š : imperf. 2nd p. m. sing., sw.: M Y S, masa, marcher avec fierté en se balançant.

> t n m : acc., pl., sw.: T N N, tinn, semblable, ami, compagnon, ass. : dannu, mighty.

> t p s² : imperf. 2^a p. m. sing., sw.: P S', fasa'a, déchirer, lacérer. II fassa'a, déchirer une étoffe.

> t q s² : imperf. 2^a p. m. sing., sw.: Q W S, qas, avoir le dos voûté, cf.: qaws, arc., sw.: III qa'is, s'armer d'un arc.

> t r : perf. 3^a p. m. sing., sw.: T W R, tara, faire le tour, faire courir de tous côtés.

> t² r : perf. 3rd p. m. sing., sw.: T' R, IV 'ita'ra, regarder quelqu'un d'un oeil fixe et avec attention, fixer les yeux, frapper avec un bâton.

> t² r : nom., sw.: T W R, tawr, vase à boire, gobelet.

> t r : gen., name of a town, Tyre.

> t r g : nom., sw.: T R G, tarig, violent, fort, robuste.

> t r p z³ : gen., Gr. : trapezos.

- > t^2 , $t z$: nom., sw.: $T W S$, $tūz$, $tūs$, nature, origine, race, forme.
- > $t š$: nom., sw.: $T W Š$, $tāš$, 1. être léger, volage, inconstant, être étourdi.
- > $t š p$: imperf., 2nd p. m. sing., sw.: $Š P P$, $šaffa$, augmenter, amoindrir, diminuer.
- > $t^2 t$, $t t^2$: nom., sw.: $T W T$, $tāt$, 1. grand, long.
- > $t < t > m^c$: imperf. 2^a p. m. sing., sw.: $T M^c$, $tami^c a$, désirer ardemment obtenir.
- > $t z$: cf., $t s^2$.
- > $t z^3 p$: imperf. 3rd p. f., sw.: $Z P P$, $zaffa$, accélérer le pas, courir, se dépêcher en marchant.
- > T : abbreviation for lat.: *termus*.
- > V : cf., w .
- > $VRIA$: name of a town.
- > w , w^2 , V : conjunction, sw.: W , wa , et, aussi; nw.: w_z , and.
- > $w^c m$: perf. 3rd p. m. sing., sw.: $W^c M$, $wa^c ama$, saluer p.ex.: les tentes des siens ou d'une tribu.
- > $w r$: perf. 3rd p. m. sing., sw.: $W^r R$, $wa^r ara$, précipiter quelqu'un dans le malheur.
- > $w^2 t^2 c$: perf. 3rd p. m. sing., sw.: $W T^r$, $wa^r i^2 a$, marcher, monter un cheval.
- > $w z^2$: nom., sw.: $W Y S$, $ways$, misère, indigence, chose que l'on désire ardemment.
- > y : nom., nw.: $y d$, hand, cf.: *manu-missio*, free of taxes.
- > $y a^6 š r^i$: nom., sw.: $Y S R$, $yasār$, facilité des moeurs, nw.: $y š r_z$, right, rightful.
- > $y b$: imperf. 3rd p. m. sing., sw.: $B W^r$, $bā^r$, revenir, retourner, ramener.
- > $y d r$: imperf. 3rd p. m. sing., sw.: $D W R$, $dāra$, aller tout autour, tourner, tourner.
- > $(y)h p$: imperf., aoriste, 3^a p. m. sing., sw.: $H W P$, $hāfa$, se sauver d'esclavage.
- > $y h^2 V$: cf., h^2 .
- > $y h^2 w$: imperf. 3rd p. m. sing., sw.: $H W Y$, $haway$, être en ruines, être vide.
- > $< y > m y m$: acc.: sw.: $Y M N$, $yaman$, côté droite; nw.: $y m n_z$, right.
- > $y n m i$: gen., $y w^2 n t^2 m$: nom. pl., with ass. mimation, sw.: $Y W N$, $yūnān$, dérivé de Ionien, coll., les Grecs anciens, $yūnāniy$, grec ancien, adj. et substantif. No exact distinction between Greeks and Romans cf., sw.: $rūm$, Romains de l'empire d'Orient, Grecs.
- > $y n w^2$: imperf. 3rd p. m. sing., sw.: $N W Y$, $naway$, conserver, garder, $II nawwaya$, accomplir, exécuter, atteindre ce que l'on se proposait.
- > $y p y$: imperf. 3rd p. m. sing., sw.: $W P Y$, $wafā$, être fidèle, payer, acquitter la dette.

> *y š, y z* : nom., nw.: *y š*, substantive, original meaning: presence, existence, there is.

> *y w² n t² m* : cf., *y n m i*.

> *y z* : cf., *y š*.

> *(y)z³ m n²* : imperf., aoriste, 3^a p. m. sing., sw.: *Z M N, zamina*, être atteint d'une maladie.

> *z²* : cf., *s²*.

> *z, z², z³, z³ t, f.* : rel. pronoun, nw.: *z y*, pronoun.

> *z² b* : nom., sw.: *Z B B, zabīb*, raisin sec, figues sèches, conservées.

> *z d* : nom., sw.: *S W D, sā'id, sādat* pl., chef, prince.

> *z³ g* : nom., sw.: *Z W G, zawğ, époux*, mari ou femme, *zawğat*, femme, épouse.

> *z⁴ h* : perf. 3rd p. m. sing., sw.: *S W ' , sawa'a*, faire du mal, traiter quelqu'un mal.

> *z h n t²* : nom., sw.: *Z W N, zūnat*, ornement, femme intelligente.

> *z² h r* : perf. 3rd p. m. sing., sw.: *Z H R, zahara*, blanc, brillant.

> *z h²* : perf. 3rd p. m. sing., *n z² ħ g* : imperf. 1st p. pl., suffix 2nd p. m. sing., *n² z² ħ² n*, suffix 1st p., pl, sw.: *Z W Ĥ, zāħa*, réunir ce qui était dispersé, s'en aller, s'éloigner.

> *z² i m t²* : nom., sw.: *Z Y M, zīmat*, troupe, trois pour le moins, ou quinze tout au plus.

> *z k²* : imp. 2nd p. m. sing., sw.: *Z W K, zāka*, marcher comme marche le corbeau, marcher avec fierté.

> *z m* : perf. 3rd p. m. sing., sw.: *Z W M, zāma*, IV ' *azāma*, retenir quelqu'un par force.

> *z m* : perf. 3rd p. m. sing., sw.: *Z Y M, zāma*, fermer la bouche, réduire au silence.

> *z m g* : perf. 3rd p. m. sing., sw.: *Z M G, zamağā*, entrer chez quelqu'un brusquement, sans permission, sans se faire annoncer.

> *z m l* : nom., sw.: *Z M L, zamat*, famille, maison, les domestiques et les suivants.

> *z² m r m* : gen., pl., sw.: *Z M R, zamīr*, petit de taille, jeune homme beau, imberbe.

> *z n, z² n* : gen., sw.: *Z Y N, zayin*, ornement, beau, beauté.

> *z² n y* : imp. 2nd p. m. sing., sw.: *S N W, sanā*, arroser le champ.

> *z r a⁵* : perf. 3rd p. m. sing., sw.: *Z R ' , zara'a*, semer; nw.: *z r ' , to sow*.

> *z² š* : cf., *z z³*.

> *z² t²* : nom., sw.: *S T T, sittī*, dame, maîtresse.

> *z² t* : perf. 2nd p. m. sing., sw.: *Z ' T, za'ata*, remplir.

> $z^3 y^c m$: perf. 3rd p. m. sing. , sw.: $Z^3 M$, $za^2 ama$, dévorer, mourir subitement.

> $z z^3$, $z^2 \check{s}$: nom., nw. : $z z$, certain type of weight / coin, for Egypt in the fifth century BC prob. Weight corresponding to half a shekel, in Palmyra, jewish aramaic, late Hebrew a coin with the value of an attic drachma = denarius = 1/4 shekel, equal to the Roman as.

> $1 s^2$, cf. : $g s^2$, and s^2 .

BIBLIOGRAPHY.

- ACD: Gallazzi, C., Kramer, B., 2002, "Artemidoro en clase de dibujo. Un papiro con texto, mapa y dibujos de tiempo helenístico tardío", *El Miliario Extravagante. Boletín trimestral para el estudio de las vías romanas y otros temas de Geografía Histórica*, 72, 2-11 (traducción española).
- AGA: Callatay, G. de, 2002, Die astrologische Geographie in der Antike. In: *Religiöse Landschaften, Alter Orient und Altes Testament*, Ugarit-Verlag, Münster.
- ALC: Correa, J. A., 1985, La inscripción en escritura tartesia de Alcalá del Río. Alcalá del Río.
- ArBe: Sauren, H., Sidarus, A., As lápides de escrita ibérica do Museu Regional de Beja – Leitura e Tradução. *Arquivo de Beja. Actas das III Jornadas / Congresso*, Tomo I, (2000 / 2005), 169-190.
- AVM: Olesti, O., 1996-1997, Els primers productores d'àmfores vinícoles al Maesme (s. I. a. C.). *Annals Institut d'Estudis Gironis*, Girona, 36, 425-448.
- AY: Sauren, H., 2005, '(A)Y, "Island, Isolated Place". The Word in Punic and Iberian Inscriptions. *BAEO* 41, 279-286.
- AZ: Gallazzi, C., Kramer, B., 1998, "Artemidor im Zeichensaal. Eine Papyrusrolle mit Text, Landkarte und Skizzenbüchern aus späthellenistischer Zeit", *Archiv für Papyrusforschung* 44, 189-208, lám. XXI y figs. 1-4. Cf. ACD.
- BAEO: Boletín de la Asociación Española de Orientalistas, Madrid.
- CAT: Sauren, H., 2004, Moedas pré-romanas de Odeceixe e Castro Marim. 12^o *Congresso do Algarve*. Tavira, 133-140.
- COL 6: Guitart, J., et alii, 1996, Noticia preliminar sobre une inscripción ibérica encontrada en Guissona (Lleida), In: VI Coloquio Internacional sobre Lenguas y Culturas Prerromanas de la Península Ibérica, Salamanca, 163-170.
- Col 8: Religión, Lengua y Cultura Prerromanas de Hispania, Villar, F., Fernández Álvarez, M.^a P. (ed), Salamanca.
- Col 8: Isabel Panosa, M., 2001, Novidades de Epigrafia Ibérica en Cataluña y algunos Aspectos Metodológicos, Col 8, 511-540.
- Col 8: Velaza, J., 2001, Crónica Epigraphica Iberica II; Novidades y Revisiones de Epigrafía Ibérica. Col 8, 639-662.

- DAF: Kazimirsky, A. de Biberstein, 1860, Dictionnaire Arabe – Français, Maisonneuve, Paris.
- DCH: García-Bellido, M.^a Paz, Blazquez, Cr., 2001, Diccionario de Cecas y Pueblos Hispánicos. Vol. I-II, *Textos Universitarios*, 36. CSIC Madrid.
- DNS: Hoftijzer, J., Jongeling, K., 1995, Dictionary of the North-West Semitic Inscriptions. Brill, Leiden.
- DT: Sauren, H., 2006, Distribuir a terra. Mapas e marcos de terreno. Actas do 3º Encontro de Arqueologia do Algarve, Silves, Xelb, 2, 45-58.
- ERE: Castelló, J., 1988, Epigrafía Romana de Ebusus. *Trabajos del Museo Arqueológico de Ibiza*. Eivissa.
- GLP: García Alonso, J. L., 2003, La geografía de Claudio Ptolomeo y la Península Ibérica, Vitoria.
- ID: Sauren, H., 2005, The Iberian Inscriptions deciphered. Internal proves. *El Periodo Orientalizante*. Actas del III Simpósio Internacional de Arqueologia de Mérida. CSIC Mérida. *Anejos de AEspA*, 35, 519-534.
- IEP: Beltrán Lloris, F., 2004, Nos Celtis genitos et ex Hiberis. Apuntes sobre las identidades colectivas en Celtiberia. En: G. Cruz Andreotti y B. Mora (eds.) *Identidades étnicas – identidades políticas en el mundo prerromano hispano*. Malaga 89-145.
- IG: Sauren, H., 2006, The Inscriptions and Graffiti found at Medellín. A critical revision. *BAEO*, 42, 145-162.
- IM: Izquierdo, I. Arasa, F., 1999, Imagen de la Memoria. Antecedentes, tipología e iconografía de las estelas de época ibérica. *Archivo de Prehistoria Levantina*, Valencia, 259-300.
- LF: Sauren, H.: Letter of friendship. An invitation to visit the sheikh for a last time. *BAEO* 42, 163-168, <http://eprints.jiia.it/34/>
- LM: Sauren, H., 1992, Une Lance pour l'Alphabet: Le Poignard de Lachiš. *Louvain-la-Neuve. Le Muséon*, 105, 213-242.
- MAET: Fuensanta, J. G., 2006, Trabajos de la Misión Arqueológica Española en Turquía (XI), (Sauren, H, Apéndice,) *BAEO* 42, 51-58.
- MLH: Untermann, J., 1975, 1980, 1990, 1997, *Monumenta Linguarum Hispanicarum*. Dr. L. Reichert, Wiesbaden.
- NIG: Guitard, J., et alii, 1994, Noticia preliminar sobre una inscripció ibèrica trobada a Guissona. *Revista de Aqueologia de Ponent*. Lleida, 261-262.
- NII: Isabel Panosa, M., 1993, Nuevas Inscripciones Ibéricas de Cataluña. *Complutum*, Madrid, 4, 175-222.
- NLI: Velaza, J., 1993, Una Nueva Lápidia Ibérica Procedente de Civit (Tarragona). *Pyrenae*, 24, 159-163.
- OEP: Correa, J. A., 1989, El Origen de la Escritura Paleohispánica. González, J., (ed.), *Estudios sobre Urso*, Sevilla, 281-302.

- PAL 4: Almagro-Gorbea, A., 2004, Inscripciones y grafitos tartésicos de la necrópolis orientalizante de Medellín, *Paleohispanica* 4, 13-44.
- PAL 4: Beltrán, Loris, F., 2004, De nuevo sobre la téserera Froehner, *Pal.* 4, 45-65.
- PAL 5: Acta Paleohispanica IX, Actas del IX Simposio sobre Lenguas y Cultura Paleohispánica, Barcelona 20-24 de Octubre 2004. *Paleohispanica* 5, 2005. Download possible by: <<http://www.dpz.es/ifc/publi/pupublic.asp?catid=18>>
- RAP: Sauren, H., 2005, Le rapport, une instruction juridique ou politique? L'enclave yéménite de Los Villares au 1^{er} siècle avant J.C., *RIDA* 52, 25-39.
- REH: Hoz Bravo, J. de. 2005, La recepción de la escritura en Hispania como Fenómeno orietalizante. *Anejos de AEspA*, 35, 363-381.
- RIDA: Revue Interantionale des Droits de l'Antiquité, Bruxelles.
- Sauren, H.: in : Foviaux, J.: www.histoiredudroit.org Ibérica semítica / Écriture.
- Sauren, H., Peña de Moro, <http://eprints.jiia.it/30/>
- TAS: Die Transliteration der arabischen Schrift in Ihrer Anwendung auf die Hauptliteratursprachen der islamischen Welt. Denkschrift dem 19. internationalen Orientalistenkongress in Rom vorgelegt von der Transkriptionskommission der DMG. Wiesbaden 1969.
- TML: Bonet Rosado, H., 1995, El Tossal de Sant Miquel de Lliria. La antigua Edeta y su Territorio. SIP, Valencia.
- XELB: Sauren, H., Sidarus, A., 2003, As Estelas de Escrita Ibérica. A Tipologia das Estelas Funerárias. Actas do 1º Encontro de Arqueologia do Algarve Silves, 89-100.